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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

Vol. IV. No. 5.

CHICAGO, TUESDAY, OCTOBER 17, 1871.

Whole No. 93.

THE Christian Cynosure.

EZRA A. COOK, Publisher,

Chicago, Ill.

Fortnightly Edition—\$1 per year.

The editions of the Cynosure will be published hereafter as usual, and mailed to subscribers as soon as their names are obtained. Please note the request to forward names, etc., and send immediately the desired information.

Cynosure Appeal!

By Members of the Executive
Committee and Friends of our Cause.

To the Subscribers.

MEN, BRETHREN, FATHERS, MOTHERS AND SISTERS:—

How we started the Cynosure, you know; its work you know. Its beams struggling through mists and mists have already proved the North Star to many an escaping slave of the badge.

We had prayed and pined and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's money and bonds are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "arise to shake terribly the

earth" for its idolatries. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure list, he will at once resume the regular publication. In the circumstances it is a brave proposition.

We now request C. A. Blanchard, L. N. Stratton, J. P. Stoddard, Prof. J. W. R. Slocum, and every subscriber and friend of the Cynosure, to raise and forward money to our Treasurer, Henry L. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders; notice of the larger ones sent to the Treasurer beforehand. Our regular agents can be trusted. If money is paid to voluntary agents they should be men of known probity and standing.

J. BLANCHARD.

J. A. HART.

J. B. WALKER.

E. A. COOK.

O. F. LUMRY.

J. W. WALLACE.

J. P. STODDARD.

H. L. KELLOGG.

Note.—It being impossible to see other members of the Committee, several of whom are in other parts of the country, copies of the petition have been sent for their signatures.

The Great Fire.

The burning of Chicago on Sunday night and Monday the 9th of October 1871, is one of the great conflagrations in the history of the world.

Chicago was the pride of Illinois, the boast of our country and a wonder to nations. Scarcely thirty years old, she had already sprung to a universally conceded position in the front rank of great cities. Her commerce was immense. Her central and best portions had become really magnificent, so that her sudden destruction will not only be felt by her own citizens and by Illinois, as a great and crushing calamity, but the national finances will be affected, and men afar off when they see the smoke of her burning, though but in fancy, will exclaim: Alas! Alas! that in one hour, so great riches should come to naught!

There had been several fires recently. One on Saturday night was reckoned terrible, in which some twenty acres of buildings were burned on the west side of the river about one mile south of the North and South Branches. This fire however proved to be the salvation of the whole of the West Side of the city. For when the great conflagration commenced on the West Side still further to the south, its progress northward on that side of the river was arrested by the vacant space that had been burned over the day before.

Driven by a south-west wind, the flames did not extend westwardly. But as the wind was strong, and there had been no rain for a long time, and as high wooden buildings and lumber dry as tinder, lined the banks of the narrow

river on either side, the flames soon leaped this barrier and commenced their progress Eastward and Northward of wretched destruction, which no human power was able to arrest, or hardly to check, until nearly a third part of the territory of the city was overrun, and two-thirds of its business and wealth was consumed. There are nearly 3,000 acres of rugged, bareness, smouldering ruins. The property destroyed is estimated by hundreds of millions; an hundred thousand people were left homeless, and many—none can tell how many—perished in the flames. For twelve mortal hours the bosom of flame surged and roared, from the river to the lake, until every Bank, every newspaper office, the three great Rail Road Depots, the theatres and museums, the great hotels, the public halls; the vast piles of wholesale stores and their contents, the Post-Office, the Custom House, the Court House, the Chamber of Commerce, the long lines of marble fronts, the vast warehouses and elevators, churches, almshouses and private dwellings innumerable, all, all were gone—swirled with fervent heat.

We may not say "our holy" but our beautiful city is burned up, and the graves thereof are consumed with fire. "They that did feed delicately are desolate in the streets" and their little ones say to their mothers, "where" is bread for our hunger; where shall we go to warm us and to sleep?"

THE LESS ON.

What shall we learn from this and other similar events in providence? That the God of the christian revelation lives, and controls the laws of the universe as at first, adapting events to the moral conduct of men, as in the days of Noah and of Pharaoh, of Nebuchadnezzar, and of Titus. Now as his hand more clearly revealed in his try, than in this crisis. With the red hand of war he has smitten both America and Europe; thus beginning the judgment of the world at his own house; by the former blow in vengeance demolishing slavers, by the latter rebuking blasphemy, and struk-

ing down the persecuting power of the Papacy once for all. "The year of his redeemed, and the day of vengeance are in his heart together;" and now he has given the angel having his vial of wrath, power "to scorch men with fire: to the end that they should humble themselves under his mighty hand, and report of their idolatries, and their whoredoms, and their pride; and give to him alone the glory that is his due. If they turn not, his anger will not be turned away, but his hand is stretched out still, and he will show the wealth of his infinite resources, for chastisement and judgment, by turning and overturning and overturning until his purpose is reached, the Son is enthroned, his enemies are made his foot-stool, his blessed law always supreme dominion over all the affairs and ways of men, his will as done, as in heaven, so in earth.

In maintaining that the intelligence and moral sentiment, and omnipotent will of the changeless and ever living God called forth, directed and controlled this ocean of consuming fire, we are not saying that those who suffered from it "were sinners above all men because they suffered such things." But the bolt has fallen here, because, the eyes of the world have been attracted to Chicago; and because the world is full of people and full of cities to whom it may most justly and truly be said "except ye repent ye shall all likewise perish."

We care not to argue this with the world-to-be, who bring without God in the world, scout the idea of that particular providence which notes the falling of a sparrow, and numbers the very hairs of every human head. But we have sketched the calamity, let us sketch the facts; moral and religious which exist, together with the calamity, and entreat the candid to look on this and then on that, and see if we have not the clearest evidence of the presence of the same living moral administration to which the deluge, the plagues of Egypt, the burning of Sodom and of Jerusalem, are evidences in the Book of God. Covetousness being idol-

atry, Chicago was confessedly an exceedingly idolatrous city; and besides this many of its citizens worshipped at the Christless altars of a cruel order, which are slurs of Rome and an anti-Christ. The spurious liberality which deems it a small concession to ignore Christ in its worship, in order to harmonize in paternal relations and fellowship Christians and infidels, Jews and pagans, proceeds from the fundamental heresy that pector is before, purity, that gain is godliness, and is the very essence of infidelity. And yet many professed christians in Chicago justify and cherish this gospel of Satan, which in the dark, and by every hideous device is mining at the foundation of liberty, gnawing at the pillars of truth, and eating out the vitals of piety; and would, if it were possible, deceive the very elect. These orders have lately flaunted their most defiant glory in the gates of Chicago.

The spirit of intemperance and infidelity has trampled very insultingly upon the Sabbath of the Lord, vain announcements have been openly and unabashedly the Sabbath occupation of multitudes. Newspapers were printed and sold as on other days. The infidels and the drunkards have lightly organized for the purpose of abrogating all Sabbath laws. They have demanded the repeal of all restrictions, even of abstemiousness on that day; and the city government has yielded to the demand, and made more than 2,000 of these breathing holes of hell ply their work of damnation on that holy day. While parties of target-shooters and pleasure seekers, with bands of music and banners, parade the principal streets, the great rail road corporations send their trains forth, thundering and screeching as if to torture the soul of piety, and flaunt defiance in the face of God.

Vice was more rampant; there was more drinking, more gambling, more lawlessness, more lawless and murders on this Holy Day than on any, if not all the other days of the week. More than all, some of the reputedly orthodox Protestant journals have for the Sabbath only on the grounds of expediency

and not of Divine law; thus virtually accepting the French idea of the Sabbath, advocated vain amusements, the exclusion of Bible from common schools, and gave a quasi assent to the experiment of licensing even brothels.

Was it strange that there was an alarming relaxation of Christian decision? That professed Christians were seen at balls, and carils, and billiards, and theatres, and the daughters of Zion went mingling in all the livery of extravagant ornamentation which fashion dictates to pride and folly?

Was not the spirit of Babylon which found expression in these proud words of her monarch, "Is not this great Babylon which I have built" rise in Chicago? Was there not, as in Sodom, "pride, idleness and fullness of bread"? In short, have we not been overtaken measurably as was Sodom and Gomorrah, and was there not a cause in the two cases as there is the visitation?

Going back to the height of the fire, the upsetting of a lamp in a barn by one who was making a cow at that unreasonable hour of 1 o'clock, Sabbath evening, we find the fire coming directly out of the Sabbath-breaking, Sabbath drum-selling wickedness; and quickly turning aside from the wooden built part of the city, it fell upon the very citadel of the stronghold from which the proud defiance of God had proceeded.

It was the priests, the rich corporations, the city government that had offended. It was through the most gorgeous part of the city, and in its great halls, that the Blasphemers and target-shooters and anti Sabbath conspirators had lifted up themselves. And right here where the defiance was given the bolt falls, as if those flames were kindled with the intelligence and justice of God, and he would show men that he knows how to abuse those that walk in pride, and scorns their confidences, and all their strongholds are no protection from his displeasure.

"Come" and let us return into the house of the Lord, for he hath torn and he will heal us; he hath smitten and

he will bind us up; he hath shown his wrath towards the city; but to every individual who will learn righteousness by his judgments he will make their judgments a medium of mercy and a savor of life.

Relief

The thousands of homeless and suffering families of Chicago, excite the sympathy and demand the aid of the whole country. Our sister cities of the West have voted large sums, and sent delegations to assist in distributing provisions and caring for the destitute. From every direction food and clothing are pouring in. Freight trains laden with the traffic of generous hands, come with passenger speed, and the swift express rushes on with a double burden.

Such spontaneous generosity of the whole country is truly gratifying, but we must not forget that it is greatly spontaneous and sympathetic rather than enduring and reliable. While now there is a surfeit, there may soon be a dearth.

Thousands must be fed and clothed and warmed through the whole winter, and when the first gust of sympathy has wasted its strength, those who have learned a true and self-denying clarity at the feet of Christ, must provide for the hungry and naked.

At this juncture a true charity will seek to turn the heart of the whole unto God, that it may profit by his judgments. Communities should learn from the desolation of Chicago, that he can judge their iniquities, even with fire. Let them put away their "abominable things" out of his sight; and not the least among these their secret lodges.

These will now more than ever be flaunting their spurious charity and enticing the unwary; and there is no more important charity than to inform the people of their real nature. If there is a chance for relief, drop work for a day. Visit your neighbors. Bead to them. Talk to them. Pray with them. Impress upon them the truth that the

lodge is the darkest agency of the devil. Enlist them for the truth in the rank of the Cynosure. Ascertain as requested in another place, the names of subscribers in your vicinity, and forward them.

Send with them as many more new names. BELIEVE, THE CYNOSURE.

—The McHenry County (Ill.) Association meets at Woodstock, October 21st. Pres. Blanchard and J. P. Stoddard will be present.

—Send a new subscriber or a renewal every time you write. Thousands will take the Cynosure if they are asked.

—Remittances should be made by Post-office order, registered letter or draft.

—Musical charity for the calamities of Chicago is an item of record for history. The chronicle is being compiled and will appear in due time.

—Use great care to write very plainly all addresses and names which are to go on the mailing list. We want it as perfect as possible.

—A perfect subscription list will have an eloquent at subscribers. We want such a one for the Cynosure.

—As the present issue of the Cynosure is mailed chiefly from memory, subscribers will pardon any mistake in names and addresses.

—The stock of books destroyed by the fire can soon be replaced. Orders can then be filled as usual. The series of tracts will probably be reprinted, so that soon the former business of the Cynosure office will be reinstated throughout.

—Don't forget the printed address-label on your last Cynosure. Save it. Get all the others in your vicinity. Send them together to the Christian Cynosure, Chicago, Illinois.

—Coming—Ten Thousand Subscribers for Cynosure.

Help! Help!!

WHAT IS NEEDED.

In re-establishing our office all our readers can help in some of the following ways.—

1st, All who are in arrears, or whose subscriptions were due to expire can help by immediately renewing. Our sincere thanks will be due to any who will commence anew without regard to former accounts.

2d, All who are able and are moved by God's Spirit can send donations.

3d, Every subscriber is requested to cut off the printed address pasted on his letter paper and send it. Clubs can send together. We want the NAME and P. O. ADDRESS of every subscriber with the date when his subscription was to expire. All but the P. O. ADDRESS are on the printed slip. Please send this slip and your address AT ONCE.

4th, Get new subscribers. Now, is the best time to work.

Contributions and items of interest are needed more than ever.

Humanity is sent, be particular in stating for what object it is intended; and when for more than one object write so that the letter can be cut, and parts containing donations filed separately from those containing subscriptions. Direct to THE CHRISTIAN CYNOSURE, Chicago, Ill.

The agents of the Cynosure should promptly meet the present emergency and work hard for new subscribers. Be sure to look up all the subscribers in your several localities, and send their names, addresses, and the date of expiration of subscription. The latter item is found on the printed address-label. Cut this off the best paper and send us. Always state which edition, weekly or fortnightly, is taken.

Let every agent send us immediately the names of all the subscribers he or she has obtained during the past two years, stating whether for weekly or fortnightly edition.—And as many more as possible.

A ROUSING LETTER.

Bro. L. N. Stratton Heads the Relief Column! "FALL IN!!"

Mexico, N. Y. Oct. 12th, 1871.

My Dear President:

Is the brave little Cynosure gone? I see the charred and sickening remains of the corpse of Chicago; but where is the Cynosure? I know by our despatches that it has fled on the wings of time. But despond not! Let Cook and Kellogg stand! Above the voice of the fire-bell I hear the brave word of command from the lips of you all: "Head of column—Front face! Forward march!" And I hear, or seem to hear the roll of your chariots and the clash of steel in the battle shock of the new campaign. Your friends will speed to your rescue from sea to sea. For friends in such a cause are true; they are found under the trampled greenhouse roof of public applause and protection. We are coming, dear brethren! "Three hundred thousand more."

Take your mail-books, send out your appeals to every subscriber, delinquents, desertionnaires and those who have paid for the year to come, and ask for re-subscriptions. I think that the half a hundred subscribers I have sent you from various points will respond to your call. And let the people know again, when the smoke has rolled away and the clouds are cleft, that there glimmers still the Pole Star—the brave unswerving Cynosure.

Brother brethren, do not murmur. You belong to an everlasting Kingdom. It will stand when Chicago and New York have shared the fate of other cities of the plain. Christ is King. Appeal to him for help, and rely upon him for it too, and it will come.

Each of you will find five dollars. You may need it.

With many prayers for your success, I subscribe myself your brother

L. N. STRATTON.

The present issue of the Cynosure is printed by Bro. I. R. B. Arnold of Syracuse, Ill.

What Have We Left?

More—ten thousand times more than is lost. The entire office material of the Cynosure is gone. A few days will replace it. But our main support and confidence, the fiercest heat can only make more bright and enduring God is left. His truth is left. Nothing can shake our trust in either. There is left, too, our confidence in the thousands of earnest men and women who have stood by the Cynosure in its struggling infancy.

Let us deny ourselves anew; anew bear one another's burdens and Christ our King will give the victory.

Worcester Minutes.

Since our office is in ashes, it manifest that we cannot now issue the minutes of our last Convention, and as but a small amount of contributions have been received for the purpose, I will take the responsibility of using the little there is for Cynosure relief and take the silence of the contributors for their consent. But if any object, will pay them myself.

I. A. HART, Sec. Association.

HARPER'S WEEKLY says it is understood that Secretary of the Treasury Boutwell has directed that the corner stone of the new Post office in New York shall be laid by the Masonic fraternity. Thus one by one our prominent officials are showing their colors designated by the degree of the lodge. If Secretary Boutwell is not a Mason, such an order betrays unparadiseable stupidity, if he is, he is unworthy the high trust given him by the government.

One Masonic lodge in Chicago is displaying its peculiar charity thus: "Apollo Lodge No. 643, A. F. & A. M. tender the free use of its Hall, No. 1266 State St. near Twenty-eighth Street, to any and all Masonic bodies that are burned out."

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

Vol. IV. No. 6.

CHICAGO, TUESDAY, OCTOBER 31, 1871.

Whole No. 84.

The Christian Cynosure.

FORTNIGHTLY EDITION.

EBRA A. COOK & CO., Publishers,

25 N. Clinton St., Chicago, Ill.

TERMS, invariably in advance.

WEEKLY EDITION, \$2.00 per year.

Six months, 1 00.

FORTNIGHTLY EDITION, 1.00 per year.

Six months, 60 cents.

The publication of the weekly Cynosure will be resumed November 1st, by which time we hope to recover the mailing list. Meanwhile the subscribers to the weekly will receive copies of the fortnightly edition; and the paper will be mailed to all as fast as their names are sent in. Let every reader assist us by obtaining new subscribers, and send the names and addresses of old ones and the date when their subscriptions expire.

AN IMPORTANT PAPER.

One of the most effective documents ever issued on the subject of secrecy in Pennsylvania was recently presented to the Convention of Baptist Churches at Scranton. The convention sat in the church of Mr. Hellings, who aroused an opposition to this searching paper, but too late, for already several hundred copies were in circulation among members of the Convention and citizens of the town. The following is a copy:

TO THE STATE BAPTIST CONVENTION OF PENNSYLVANIA.

Beloved in Christ:

Forty and more years ago Freemasons murdered a man for disclosing the secrets of Masonry, and the fraternity at large protected the murderers, by stopping the action of law and defying outraged justice. A great excitement of the public mind resulted in the demonstration of these propositions, viz:

1st. Freemasonry is opposed to civil liberty in a land where opinion and speech are free, and no good citizen of the United States can be a good citizen of a secret Masonic government.

2d. Freemasonry is anti-Christ: a system which leads directly to infidelity; an institution which professes to draw lessons of morality from a square, plumb and gavel; and as every man worships the being or thing which makes him holy and upright, it follows that Freemasonry is a system of idol worship.

3d. The ceremonies of Masonry are idolatrous: (a) Because they require men to pray and perform other religious services who do not love God; (b) Because they give to men titles which belong to God alone, as "I am that I am," "High Priest," "Grand High Priest," etc.

Many Baptist ministers took a stand against this idolatrous, despotic and blasphemous institution, David Bernard and Nathaniel Colver among them. and the churches of our denomination generally took and held the position that men could not be, at the same time, worshippers of

Masonic gods and members of Baptist Churches.

At present, however, Masons are beginning to get back into the churches. Bro. Ford, of Montrose, is preaching to a church said to have an Anti-masonic resolution on its books, and is believed to be a Mason. Bro. Furman of Factoryville, and Bro. Hellings of Scranton, are both reported as members of the lodge. Two Baptist churches, one at Scott Valley and the other at Harford, have been attacked by Masons or Good Templars or both, while on the corner-stone of Keystone Academy at Factoryville are the letters "A. L. 5870," which tells us in words too plain to be misunderstood that the Masonic attempt to strike out the Christian Era is endorsed (let us hope ignorantly) by some of our members.

Some of our churches quietly submit and go on in "unity" with these secret lodges, as for instance Bro. Calkins at Waverly, and some seek to oppose them, as the one at Scott Valley, and also the one at Clark's Green, whose pastor, Bro. Bevan, advised his members in a kind Christian manner to keep out of the secret temperance societies.

Now, we respectfully ask your honorable body to investigate the subject of secret societies; to decide whether in your opinion the institution of Freemasonry has changed its character so that Masons who do not renounce the institution should be received to our communion and allowed to instruct our churches, or whether it is, as it was, Anti-social, Un-American, Anti-Christ.

NEWELL CALLENDER, Dalton.

H. J. COLVIN, " "

J. C. MILES, " "

S. N. CALLENDER, Blakely.

NATHAN CALLENDER, Scott Valley.

C. B. WILHELMY, " "

H. E. CHURCH, " "

BURGESS SMITH, Clifford.

THE UNITED BRETHREN CONFERENCES.

Through the failure of the carriers to deliver our exchanges, we cannot give the many resolutions on secret societies passed by conferences of various denominations. In the single copy of the "Religious Telescope" which has come "through the fire" there are interesting reports from three conferences of the United Brethren in Christ.

At the Erie Conference held at Little Valley Centre, N. Y., the following address from the Chautauqua County Christian Anti-secret Association was read, and the annexed resolutions adopted:

THE CHAUTAUQUA COUNTY CHRISTIAN ANTI-SECRET SOCIETY ASSOCIATION, TO THE SEVERAL CHRISTIAN CHURCHES EXISTING WITHIN OUR BORDERS, IN THEIR CONFERENCES AND ASSOCIATIONS, GREETING:

Whereas, The church is being fettered by the insidious and wily workings of secrecy and secret organizations, its efforts to

advance Bible holiness trammelled, its labors to save souls paralyzed, and the great and glorious objects of her being rendered fruitless thereby: therefore,

Resolved, That this convention through the president and secretary, extend a hearty invitation to the different Christian denominations within our borders to assist us in discountenancing and opposing the organization of secret clans and orders, and especially Freemasonry, and also faithfully to oppose the principles incorporated in, and peculiar to, such illegitimate bodies.

N. R. LUCE, Pres't. J. B. NESSEL, Sec'y.

Resolved, That as a conference and church we tender to the Chautauqua County Christian Anti-secret-society Association our Christian and friendly greetings, and are happy to announce that we find ourselves, as a church, almost a century in advance in our opposition to secrecy, and shall cheerfully assist in the future as in the past, by discountenancing such arrogant, anti-Christian, anti-republican bodies.

The East Des Moines Conference at Columbia City, Iowa, Bishop Dickson presiding, adopted the following report:

SECRET SOCIETIES.

We hold that the world, in its spirit or institutions, should not be permitted to dictate to the Christian minister what he should say or do. Especially is this the case in regard to the institution of Freemasonry, and other kindred oath-bound secret societies; that they are opposed both in spirit and character, to true republicanism or living Christianity, and that it is our duty to disseminate a literature on these subjects. Hence we urge our people to introduce our publications, such as Bernard's Light on Masonry, Lawrence's Plain Thoughts, &c., also, to recommend the circulation of the Christian Cynosure, and other anti-secrecy literature; and we earnestly recommend all our brethren who have formerly belonged to abstain from all public or private affiliation with or recognition of such orders.

The Iowa Conference at Western, Iowa, among resolutions encouraging the circulation of the "Religious Telescope" and a "Mighty Visitor," adds the following:

That in addition to our own publications, we regard the Christian Cynosure as the advocate of a truly moral and religious reformation, and therefore in harmony with our position on the secrecy question, and that we will exert ourselves among our people to secure a good pitrogon of said paper.

Strong resolutions against war and secrecy were passed, the latter reading:

Resolved, That this conference requires each preacher in charge of a station, circuit, or mission, strictly to enforce the rule in our Discipline on this question, and not suffer our members to continue in connection with any secret society.

The Christian Cynosure.

Chicago, Tuesday, Oct. 31, 1871.

IMPORTANT NOTICE.

Remittances should be made by P. O. orders, registered letters, or draft. Direct contributions to the Christian Cynosure, 25 N. Clinton St., Chicago.
Donations to the PUBLISHERS should be designated as such and directed to EZRA A. COOK & CO.
Donations to the National Association may be made to the GENERAL FUND, LEICESTER FUND or TRACT FUND. State for which one and direct to the Treasurer H. J. Kellogg, 25 N. Clinton St.

—C. A. Blanchard, may be addressed at the office of the Christian Cynosure, 25 N. Clinton Street, Chicago.

—Several small amounts have been received since the fire for odd papers. The odd papers are burned. Please, direct what shall be done with the money.

CYNOSURE APPEAL!

By Members of the Executive Committee and Friends of our Cause.

TO THE SUBSCRIBERS.

MEN, BRETHREN, FATHERS, MOTHERS AND SISTERS:—

How we started the "Cynosure" you know; its work you know. Its beams straggling through mists and miasmas have already proved the North Star to many an creeping slave of the lodge!

We have prayed and paid and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's money and bonds are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "arise to shake terribly the earth" for its idolaters. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons, who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure, he will at once resume the regular publication. In the circumstances it is a large proposition.

We now request C. A. Blanchard, L. N. Stratton, J. P. Stoddard, Prof. J. W. R. Sloan, and every energetic and friend of the Cynosure, to raise and forward money to our Treasurer, Henry J. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders; notice of the largest ones sent to the Treasurer beforehand. Our regular agents can be trust-

ed. If money is paid to volunteer agents they should be men of known probity and standing.

J. BLANCHARD.
L. A. HART.
J. P. WALKER.
PHILO CARPENTER.
A. WAIT.
A. CROOKS.
JOSEPH TRAVIS.
C. A. SPRING.
E. A. COOK.
O. F. LUMBY.
J. M. WALLACE.
J. P. STODDARD.
H. J. KELLOGG.

THE SITUATION.

By EZRA A. COOK.

The terrible Chicago fire rendering one hundred thousand people homeless and destroying the whole business portion of the city, with the office of the Cynosure and the means of publishing it; has undoubtedly been the theme of earnest contention and prayerful consideration nearly every reader of the Cynosure.

While it seemed sad indeed to lose in a moment the savings of years of hard labor, the publisher of the Cynosure suffered more from regret that the mail lists of the Cynosure were all destroyed and could only be replaced after much weary waiting by both publisher and subscribers, than by any other one loss. That the Cynosure must continue to be published, was our one thought and purpose from the first, for it is God's paper and God takes care of his own.

While the fire raged in its fury, we could only care for the sufferers who not only occupied our house and barn, but covered the vacant lots near us; and if God hears the prayers of those poor homeless, famished, thirsty ones who called down blessings on our heads for water, food and shelter, which we were permitted to give them, then may we hope for long life, health and happiness.

A few days brought us many letters from friends who expressed the tenderest sympathy with us, in our losses and an earnest desire to help us, which greatly comforted our hearts. Many of these contained anxious inquiries about the Cynosure, with an offer of aid in again starting the paper, and we have in our extremity been led to ask the friends of the Cynosure to help us by contributions to the amount of one thousand dollars, but above all, by sending in subscriptions both new and old.

Without waiting for these contributions to reach us, we have printed this number of the Cynosure (the best we could do as to size) and we hope to print the next number as large as ever. We trust our readers will understand that we do not demand a dollar contribution from any one in starting the Cynosure, and, although we have lost everything belonging to the publication of the Cynosure, with all of our tracts and tract plates, our many books, including several thousand of "Whitney's Defence," we do not expect you wish to accept again but a few will, offering from the friends of the Cynosure, but that offering large or small, we ask those who send money for the publishers to say so distinctly in sending it.

EZRA A. COOK & CO., Publishers.

UNIVERSAL BROTHERHOOD OF MAN.

An able advocate of Odd-fellowship was complacently dilating upon its imitations of "The Universal Brotherhood of Man," when a stern old Puritan gave him the following indignant rejoinder: "Universal Brotherhood of Man! You pretend that Odd-fellowship imitates the Universal Brotherhood of Man, why don't you practice it then? Why when this city is ashes, one hundred thousand of its citizens are homeless and provisionless, do you stick out your bulletin on your Halls, 'Odd-fellows' Flood Quarters,' 'Relief for Odd-fellows,' and make out provisions for others, though they may be and generally are far greater sufferers, and in far more pressing need than your Odd-fellows generally are?"

The bulletin of the churches, the signboards of the school-houses and on the Head Quarters of every open society, say "Food for the Hungry; Shelter for the Homeless; Clothing for the Naked; Free." No questions are asked then, as to creed or nationality or color or social position; only the manhood and the want are considered. That sounds something like the Universal Brotherhood of Man. But go to your Odd-fellows and your Masonic Halls and the places say—"Rooms to Rent." What for? For cash at an advanced rate of 100 per cent. to be sure. "Relief!" For whom? Why those who can give the proper word, or make the right impression upon the knuckles. "For Masons and Odd-fellows," and you might as well add, "No others need apply."

"Universal Brotherhood!" A narrow, selfish, designing clan that excludes ninety nine in every one hundred of the human race, and sets itself up above them and uses every means of self, exclusive craft to secure to itself unequal and unjust advantages over them, such an order boast and prate about the Universal Brotherhood of Man? From such hypocrisy, or at least from such miserable self-deception, Good Lord deliver us.

H.

ONE THOUSAND DOLLARS.

It has been recommended in the Cynosure Appeal that one thousand dollars be contributed to our publishers to aid them in re-starting the Cynosure. Their fine cylinder press, bought especially for the Cynosure, on which they have yet to pay \$1,100 is a wreck; their new steam engine is also ruined, machinery, plates for tracts, in short, everything but a steam boiler which is of no present use, is destroyed.

They have already ordered a new Cynosure press with the privilege of one year to pay for it. They have ordered new type, new books, etc., and, having only about one third of their entire loss covered by insurance, are greatly in need of money. Some of our subscribers have already responded generously, and we feel that others who wish to back up the energy of the publishers in their time of trial and aid in re-establishing the business of our once noble city and above all, to promote the cause of truth and right will send their free-will offerings.

M. E. C.,

THE WESLEYAN GENERAL CONFERENCE ON THE CYNOSURE.

The General Conference of the Wesleyan Methodist Church, lately closed at Syracuse, N. Y., sends a strong word of encouragement. The following extract from the proceedings of the third day is taken from the Syracuse Journal of Oct. 21:

Rev. J. M. Snyder, of Illinois, requested to be heard a few moments without a motion.

The request was granted by common consent.

He spoke at some length in regard to the Christian Cynosure—a paper which has been published in Chicago, opposed to secret societies—stating that its office, cylinder press, type, &c., were all destroyed by the recent fire. He also said that the Cynosure would be again published without much delay.

A paper called the "Reformer," also opposed to secret societies, and published at Syracuse, Ill., was also recommended by Mr. Snyder.

A resolution expressive of deep sympathy with President J. Blanchard, and "all the brethren connected with the Cynosure office," and also with the National Christian Association opposed to Secret Societies, who have lost so heavily by the Chicago fire, and that the Conference would do all in its power to re-establish said paper, was passed.

MODEL HUMILITY.

The following is from an editorial in "The Mystic Jewel," an Odd-fellow's journal, published in Cincinnati, October 14th, and has reference to the general movement for the relief of sufferers by the great fire.

"The spontaneous manifestations of benevolence during the past week is only in compliance with the teachings and practice of Odd-fellowship. To our beloved order belongs the praise."

—Read the article on "The Situation."

—Hundreds are sending their names, addresses and dates. Let us have thousands. We shall be prompt to send papers when the names are sent. Remember the "Little yellow slip" on your last paper before the fire. Send it.

—Now is the time to strike for ten thousand subscribers to the Cynosure.

—All the members of the Ex. Committee having signed the "appeal" we republish it from our last issue.

—Agents having outstanding accounts with the Cynosure will confer a favor if they settle promptly.

—Those who send donations should always state for what object they send. If for more than one article on different pieces of paper, or so that the letters be cut and filed in each department.

—The correspondence of the New Post Office in Boston, was recently laid by the Masses. Frost Grant was present and was permitted to take in his hands "some of the sacred relics of the order," so says the correspondent of the Chicago Post. Were they contaminated by the touch, or has Pres. Grant passed beyond the ranks of the "profane," and so become pure enough to handle our sacred things.

A WORTHY EXAMPLE.

If any doubt that the people of Wheaton are in hearty sympathy with our cause, let such know that the funds for publishing the first issue after the fire was willingly provided by them, and through the further efforts of their committee a total amount of over \$340 was subscribed. Our Genl Agent, C. A. Blanchard, addressed large audiences in the College Chapel on the evenings of Oct. 20th and 20th. On the latter evening the following resolution was adopted:

"Whereas, in the recent calamities visited upon Chicago, the office of the Christian Cynosure and of the National Christian Association opposed to Secret Societies was destroyed;

Resolved, that we extend our hearty sympathies to the publishers of the Cynosure and to the Executive Committee of the Association in their loss, and will continue the efforts already made to assist in re-establishing the office by rendering material aid, by circulating the Cynosure and obtaining subscribers, and by improving every opportunity of correcting public opinion on the subject of secret societies."

Of the many places better able to give freely to our cause than Wheaton, how many will respond as nobly? This is a worthy revolution. Let us all get its inspiration.

THE RESPONSES.

Old names and new ones are coming fast in answer to our appeals. We are thankful for them all, and would be happy to publish the many encouraging letters received. Here are two or three which may be valuable for their suggestions:—

Yonkers, N. Y., 10th Mo., 17th, 1871.

"The proposition here is that you drop the semi-monthly edition, and suggest that all hands who have been subscribers of either edition commence anew by considering their old account balanced by the fire and sending again the subscription price of the weekly edition. Each of these paying \$2.00 for the weekly would put you on your feet again without any one feeling it a burden. What say you? I think the mention of the plan will be received with enthusiasm.

Your friend, T. B. Welch.

"Aye" to this. Make the change and we drop the fortnightly.

From Dr. E. French, Amherst, O.:

"Agreeable to your request in the 'Herald and Presbyter,' I hasten to inform you of the subscribers of this place. I would be glad to do something for the cause, but having lately sent you on my own request \$25.00, I am unable to do more at present. But be assured I shall not forget you but shall aid according to my ability.

Further Catherine of Gales, Ill., writes:—
"The world had better list any one paper in Chicago than the Cynosure. May the Lord help the people to make your loss good again. I commence anew with my subscription—glad I can get money enough to do so.

Bro. John Livingston sends a long list from Brighton, Michigan, several of whom commence anew and adds in a P. S. "Brook's indebtedness to me [for books] is balanced by the fire."

Another from Bro. Higgins, Mich.:

I saw to-day for the first time, your letter in the "Wesleyan." As a subscriber to your paper, I will respond at once. My subscription did not expire for some months to come, but no matter about that, I enclose \$2 for the weekly, and will commence new.

THE AMERICAN EDUCATION SOCIETY AND TOBACCO.

The Directors of the American Education Society at their July meeting passed a resolution withdrawing the privilege of the funds of that society from young men who habitually use tobacco. In announcing this action Secretary Tarbox says:

"If there are young men on our list who are given to this habit, they will, now that a new year of study is about to begin, govern themselves accordingly. Except as they propose to abandon this practice, we do not wish them longer to apply for our aid. New applicants will also take notice of this rule. We desire that our committee, at all the institutions where we aid men, will, in all reasonable ways, see to it, that this rule is applied. We are happy to notice, since our action, that the same rule has been adopted by the Trustees of the charitable funds at Amherst College."

Acknowledgement of Donations.

From Oct. 11th, to Oct. 31st, 1871.

ILL.—Allen, J. E. Gates, (lecture fund \$1, tract fund \$1)	\$ 2.00
Dixon, Mrs. H. C. Mayhew	.55
Geneva, S. Fletcher and Mrs. L. S. Fletcher	25.00 each
Wheaton, Prof. J. B. Walker and Geo. J. Payne \$10 each, Jesse Wheaton, President	30.00
Blanchard, L. A. Fisher	1.00
T. Pettengill \$5 each, H. H. Curtis \$1, H. H. Ford, S. Higgins, Mo. each, Com. appointed by Ist Church of Christ for H. A. Fischer \$21, 30	125.50
Woodstock, Geo. Abbott \$3 for lecture fund, L. W. Ellis \$1.16	4.15
BOW.—Clear Lake, Josiah Palmerlee	1.00
KANS.—Tegala, S. Sexton	1.00
MASS.—S. Dudley, Friends per J. W. Gaylord	2.00
S. J.—Dyer, J. W. Seawing	3.00
N. Y.—Evans Mills, W. Tillinghast	1.00
George, Elias Bradbury	1.00
Somerset, J. F. Evans	1.00
OHIO.—Girard, B. Reed \$20, D. Goodwill \$1	21.00
PA.—Jure P. J. G. Smith	1.00
Subscribers to Worcester Minutes per I. A. Hart	11.10

Letters Containing Subscriptions Received.

FROM OCT. 1st, to Oct. 31st, 1871.

David Alter, Rev. J. Alexander, Jas. A. Brown, C. A. Blanchard, Elias Bradbury, Mrs. M. A. Blanchard, Elias Bayle, M. Barnett, D. R. Baker, G. Cloyes, Oren Crouth, Wm. Crooks, Jos. Catterlin, Mrs. S. F. Durfee, H. Davis, Rev. W. O. Dinius, Jas. H. DeLong, O. H. Fifield, J. K. Forsyth, S. D. Fisher, P. L. Goss, H. H. George, I. Grayfield, Jno. Galbraith, T. S. Grove, R. Gaskill, J. W. Gaylord, L. A. Hart, Jas. C. Higgins, S. W. Hackley, M. O. Hurless, J. B. Hyland, Jno. Jenkins, John Jones, B. R. Jones, A. C. Kuisely, Geo. Leaming, Jos. Lewis, J. G. Lamson, J. M. Layman, David Light, W. T. Mallet, John Matter, W. W. McCurdy, Wm. Millet, Alex. Needles, W. H. Reed, Oglesby, Theron Palmer, Mrs. J. I. Beed, E. Reed, J. Robinson, S. H. Ruoh, H. H. Robinson, J. P. Stoddard (2), G. W. Statton, J. C. Smith, D. C. Sawyer (2), E. Thompson, H. M. Wilcox, Chester Williams, J. T. Yarrington.

FREEMASONRY FORTY YEARS AGO.

Masonic Benevolence and Christian Benevolence Compared.

[From the Vermont Luminary, 1829.]

The benevolence of Christianity is universal and impartial. In its own native spirit it extends beyond the bounds of its particular churches and societies. It extends in helping hand to the distressed of all descriptions, it feels for the sorrows of the afflicted in all situations; and imparts the knowledge of heavenly mercy to all that will hear and learn of God. It asks no oaths, deals in no secrets, excludes no sex, performs no mock resemblances, and calls to its assistance no literal sword. "If ye love them which love you, what reward have ye?" Evidently none. You but pay the debts of love which you owe.

The Mason boasts of his benevolence. Whom does he help? A poor unfortunate brother Mason, a brother Mason's widow. But hark! who proposes the question: Do not even the publicans the same? Masons, in doing this, you do no more than those ancient misers, the publicans, would do. You help your own, and they help their own.

"If you salute your brother only, what do ye more than others?" What society in harmony with itself, does not salute its brethren? Not only all societies which the laws of any country permit, and to which they often grant acts of incorporation; but even those not authorized or countenanced by law, may be supposed in many cases to live up to this rule. Should we think it strange if a horde of robbers, or combination of thieves, should strictly live up to this rule? The old proverb, that there is honor among thieves, was not made out of nothing. We should not be surprised to learn, that a banditti of the most cruel and ferocious kind should adhere to their own members oaths of fidelity and mercy; that they should punish in an exemplary manner, by the force of their own peculiar laws, every transgressor whom they could catch. They would set aside the laws of their country, but would be strict to observe their own. If Masons feel under obligation to obey their own laws in violation of the laws of the country in which they live, what do they more or less, than a combination of thieves or robbers? It is hoped that all good Masons will think seriously of these things, and compare, and see whether they be in the Christian practice or not.

That Masonry should afford to some of its members peculiar privileges, is no sure sign that it possesses true Christian benevolence. We dispute not that Masonic signs have saved the lives of individuals who have fallen into the hands of their foes; because they were thereby known to be Masonic brethren. But when we come to this sort of benevolence, let us look at the principle. If the victim can be reasonably saved, would it not be a violation of every good, moral principle to kill him? Again, why should the Mason (perhaps a wicked man) claim his life from the hand of a foe, when his fellow-sufferer, a righteous man, must be slain for want of Masonry? If Masonry grants such

exclusive privileges, it is nothing strange that the villain should be screened from the hand of justice, by Masonic influence. Yes, this very argument of Masonic benevolence affords powerful evidence of this species of Masonic villainy.

But look at this benevolence again. See its partiality and selfishness. It is not Christian benevolence. Christian benevolence reads, "Freely ye have received, freely give." Masonic benevolence reads, "With the cable-tow, blindfolded, poor and moneyless, have you been led to seek the light of Masonry, remember therefore, a distressed brother Mason."

If Christian benevolence and Masonic benevolence are not in unison, do you not find from similar obligations, is it not full proof that the benevolence of Masonry is not divine? We are prepared then to pronounce it worldly, selfish and sordid.

LETTERS FROM MINNESOTA.

BY A HOME MISSIONARY.

Dear Brother:

I promised some months since an occasional communication for your paper. An unusual pressure of business has kept me from fulfilling my promise before. I will now try to make it good. I was old enough to take an interest in the great Anti-masonic excitement consequent upon the murder of Morgan and Masonic defiance of law. I knew so well the character of the prominent seceding Masons at that time, and the marked contrast, both religiously and morally between them and those who adhered to the institution, as classes, that I had no doubt where the truth lay. The difference was more marked than was that of the Christian Anti-slavery men of 1856, and the Northern Pro-slavery politicians. Most of them have fallen asleep, but though they were denounced as "either liars or perjurers," I never heard of one who ever retracted of his renunciation or even retracted a word. Of the thousands who then forsook the order, who ever heard of one confessing to falsehood, perjury or apostasy on his death-bed? I desire in this article to offer a tribute to the memory of one of the number. A beloved relative who has recently passed away at the advanced age of 88 years, whom many of your readers will remember—Rev. Luther Humphrey, late of Windham, Ohio, one of the pioneer congregational missionaries of Ohio and Michigan, and a brother of the late Dr. Herman Humphrey, President of Amherst College. In his younger days he had taken three degrees in Masonry. In the year 1829 he made a visit to his uncle and my father (the late Judge Frederick Brown of Wadsworth, Ohio). My father was a decided opponent of all secret orders, and particularly of Freemasonry. He took the occasion to reason with his nephew on the subject, reading to him from Bernard's Light on Masonry, and appealing to him to judge from his knowledge of the truth of the revelation of the degrees he had taken, whether the further disclosures were true. Mr. Humphrey said but little in defence of Masonry, but that he had never viewed it in any other light, than a moral institution.

After family worship in the evening, my mother proposed two or three questions, in substance as follows:

"Luther, do you in your closet pray for the increase of the church, and the prosperity of the government?"

"Certainly," he replied "I do."

"Do you also pray for the increase and prosperity of Masonry. That the Lord will be pleased to add to its numbers?"

"No," he replied, "I cannot say I ever did."

Will you, when you have retired to your room, see whether you can pray for its increase. If you find that you can, I would advise you to hold on to it. If you find you cannot, will you ask yourself, whether, as a Christian and a minister of the gospel, you can stay in an institution on which you cannot have the face to ask God's blessing, when you are alone with him?

These were "words fitly spoken." He spent that night with God. The next morning he handed a paper to my mother with the question, "How will that do now?" She looked at it and found it a full renunciation of Masonry as an institution not fit to ask the blessing of God upon. It was published in the "Ohio Star," an Anti-masonic paper, printed at Ravenna, Ohio.

No one who knew "Father Humphrey," doubted his sincerity. "He was a good man and full of the Holy Ghost."

Two other deceased relatives were seceding Masons—John Brown and his brother Oliver O. Brown. John became convinced that it was an immoral Anti-Christian institution, and withdrew his connection from it, before Morgan's disclosures were made. When Morgan's book appeared, with his characteristic fearlessness, he openly declared, "It is genuine Masonry;" and was one of the first, if not quite foremost, to publicly renounce the order.

I have heard him describe the whole process of his initiation into the order, and relate the considerations that led him to regard it as a "Blasphemous institution." I once heard him say, "I became what is called a bright Mason. I learned the working of the order from the book called Jachim and Biaz, which was used in the order, though to outsiders they denied its truth. After I had learned it all through, I found that the most ignorant man could become a bright Mason and yet be as ignorant as before." "No more," he said, "I would have written the book William Morgan did, and openly published it, knowing the hazards he was running, but a man of the greatest moral courage, and from a sense of duty. I admired the man, and looked upon him as a hero and martyr."

No biography of Brown hints at that part of his life, consequently only the half of John Brown has been told to this generation. Though the war is over, and slavery dead, yet in the renewal of Christian opposition to the "Mystery of Iniquity,"

"His soul is marching on."

Medford, Oct. 5, 1871.

The Christian Cynosure.

Chicago, Tuesday, Nov. 14, 1871.

THE NATIONAL CONGREGATIONAL COUNCIL.

Of the annual Congressional meetings, the one set for Oberlin, November 14th inst., is the first to meet with no open avowed object, except the vague one:

"To express and foster the substantial unity of our churches in doctrine, polity, and work."

That the above is not the real motive of the meeting is plain, because a fair proportion of the delegates to the Council at Oberlin, are men referred to by Judge Woodbury Davis awhile before his death in the "Congregationalist," as men whose "pulpits make no secret of denying the Atonement." Henry Ward Beecher is a prominent delegate, and he has stricken the article against Universalism out of his church creed, which creed was diluted enough before. Will heretics and men of no belief "foster unity of doctrine?"

Twenty years ago, "the substantial unity" of Congregational Churches was endangered by warring leaders in the East, who hated the reform efforts in the West; and "The Alliance Cynosure" was called to express and foster "that enlarged unity." And only six years ago (1865) the Great Boston Council, with scenic, solemn parade, reaffirmed American Congregational unity of doctrine over the graves on Burial Hill. To call an Oberlin Council, now, to "foster and express" Congregational unity now endangered, except by secret societies, would be weakness and folly.

What then has called this Oberlin meeting? I answer, I cannot read (God alone can) the hearts of the editors. But the fact of the Oberlin meeting, if successful, will be just this: "To suppress the Antimasonic reform, by condemning Masonry in words and protecting it in practice." I do not speak of the innocent multitude who will go to that meeting rather than be left out of a great denominational movement. They will go as "all Israel" went to Carmel, to look on and see which is the God.

The Garrison anti-slavery society was formed in 1832, and the first National Convention was held in Philadelphia, in 1833. They met on the plainest question God ever submitted to the human mind, to wit: The right or wrong of slavery. Six thousand dollars were raised and given men began to take ground everywhere against slavery. Leonard Bacon and others then called a meeting of all the leading clergy of New England in the city of Boston. What could they do? If they condemned slavery, holding, they must exclude it from the churches, and the sons and daughters of Presidents and Professors, all over New England, were in slave-holding families in the South, living and drawing high salaries from the slave's unpaid toil; and ungodly men, manufacturers and others, in all the churches, belonged to their unscriptural "societies," and had a vote on the pastor and his salary.

The Boston meeting did this: They formed an association for "the elevation and improvement of the colored race," chose Prof. Andrews their General Secretary, and sent him straight out of this country, where we had three million and a half of negro slaves, into the West Indies to aid negroes to elevate! The movement was, of course, a sham; but Bacon and others made lofty speeches, passed resolutions "and meaningless resolutions, which they never carried into practice, made an excellent appearance of doing something about negroes, and enabled the ministers, who communed with slaveholders, to quiet their conscientious deacons and members by saying, "Let these incendiary abolitionists alone. Keep away from the negroes!" They went on condemning slavery in words and protecting in practice. A. H. Quint quoted the Democratic chief, even down to the wretched Buchanan. J. P.

Thompson, I am told, voted for Franklin Pierce. If he did, no more need he said of him. Those men rode slavery till that hobby broke down under the blows of the abolitionists, and when Satan, Tammany, and Wall street turned against slavery, these men turned against their patrons, the slaveholders, and rushed about under the war! Henry Ward Beecher, who had slaveholders in his church in Indianapolis, took up the "Proslavery Book" in Synod and argued that, by their constitution, they had no business to consider the question of slavery in that Synod!

The chief promoters of this Oberlin National Council, are the very men who kept American Christians from being abolitionists during the time when there was hope that Southern Christians would have gone with them, until agitation and whiskey had kindled the Southern heart, and brought on the war. Then, Henry Ward Beecher was trumpeted, and A. H. Quint a redoubtable chaplain, giving logical "grips" to Masonic rebels, and eating their bread!

There is this to be said in behalf of these men. There are symptoms of a general apostasy, and they only go with the multitude. No reflecting Christian can fail to see that the churches of Jesus Christ, so called, are swinging off with his gospel into the Southern heart, and those now are their leaders in "pitching toward Sodom." Judged by their fruits, which are neither "figs" nor "grapes," they are probably, many of them, impatient men who never knew the grace of life. Serious and sincere men in Massachusetts will tell you that they do not consider Dr. Quint a regenerated person, and that he has no business in the Church of Christ.

Now this Oberlin meeting is following in the "footsteps of its illustrious predecessor," which Bacon & Co., called in Boston to head off the anti-slavery movement, by seeming to oppose slavery while actually sheltering it. That movement succeeded in disgracing Christianity, and multiplying infidels by keeping the churches from open, honest, fair opposition to slavery. We shall see if this Oberlin meeting will succeed as well!

Let no man say that I am dealing with fancies. I am dealing in facts. Who are the delegates, friends, and promoters of this meeting? I answer, it is called by A. H. Quint, Chairman of its National Council, who is to-day Grand Chaplain of Masons; who, a few days since, September 18th, and the Christmas prayers for Jews, Unitarians and infidels at a Masonic cornerstone laying in Boston. Who went in to the war along with Wall street demagogues, and headed in the Boston "Congregationalist" of favors gained by a traitor inn-keeper in Virginia, by Masonic grips! As a Freemason, Dr. Quint sustains privileged orders, vestments, oaths, despotic government; all, in short, which the Puritans condemned.

Another is Dr. Leonard Bacon, author of a book to show that slave-holding was not sin, and father of two sons, both of whom in their ministerial life, have avowed the doctrines of the Puritans, whose memories their fathers hater.

Another is W. W. Patton of the "Advocate," a paper which has already sunk seventy-five thousand dollars (if we may believe Dr. Roy), of Congregational gift money, besides what has been paid by its subscribers. Its editor has rejected the Bible from schools, rejected the law of the Sabbath, advocated billiards, by implication, in Theological Seminars, indicted matches games of base-ball, between young ministers Theological Seminars, rejected Philo Carpenter's historic notes of Prof. Stuart's opposition to Freemasonry; and, finally, has given a quasi endorsement of kismet brothers, saying, "Let the experiment proceed."

Time and space would fail me to sketch the delegates to, and promoters of the Oberlin meeting. Henry F. Durant, of Boston, is a Freemason of twenty-two de-

grees. Currier, of Lynn, Mass., is a Mason, also Stratton of Worcester. Grovel of Oswego, New York, is reported a Mason; so Taylor of Banglorington. C. E. Fischer of South Hadley Falls, is Master of Mount Holyoke Lodge. I have heard him lecture, in his lodge-room, above an hour in favor of Freemasonry. He began and closed with out prayer; and himself led in the Christ-less Masonic ode which were sung. A German infidel Freemason playing the organ accompaniment. Rev. President of Strait University in New Orleans, is a Knight Templar, and has drunk wine from a human skull. He is a "Doctor of Divinity" by Olivet, a child of a Olivet.

Now ex-President Finney has shown, in his book with great erudition and force of argument, that the above alleging Freemasons cannot be believed on their oath; I am persuaded that President Finney will never sit in the Council and then fraternize with men who cannot be believed under oath. For "he that saith unto the wicked, Thou art righteous; him shall the people curse; nations shall abhor him!"

A few have assured me, that Quint proposes to leave his place as head of the National Council, but not to quit the lodge; and that Healy has abstained from lodge-meetings in Louisiana; and they gave such infamous "possessioning" as facts in their favor. Let them repent of their Masonic oaths which they most under and reaffirm every time they enter a lodge. Look at the first three of those oaths—to have "my throat cut out;" "my left side opened and my heart torn out;" and to have my body severed in twain and my bowels burnt in the middle." Let them repent of these infamous oaths and forsake what they cover, and return to the simplicity of Christ.

GOD'S JUSTICE UNIMPEACHABLE.

How is the justice of God apparent when both his providential gifts and inflections fall indiscriminately upon the just and the unjust? Neither the good nor the bad can object to his conferring his good gifts upon all when themselves are bountifully endowed. The unjust have no right to complain when punishment overtakes them; and if it is necessary to that justice should visit the unjust, that the just should be temporarily involved in the same events that carry to their just punishment, the just will not complain. And if over and above this, their share in the infliction is made to them an ultimate blessing, they should rejoice and give thanks for such indications as blessings in disguise, and as sacred tokens of a divine Father's love. Verily they are such to the just; for what son is he whom the Father chasteneth not? We are chastened of the Lord now, that we should not be condemned with the wicked at last. Who would not be glorified if the Son of man might be glorified thereby; and verily he is thereby glorified when he smites the wicked with the rod of justice even though the same blow must needs hit one of his most endeared friends.

The same event may be unmitigated calamity and punishment to one and an instructive blessing to another: even as the gospel itself is a savor of life to one and a savor of death to another.

The Providence of God is the pillar of cloud, darkness to Egypt, but light to Israel. Keeping these principles in mind, we need have no perplexity about such events as the burning of Chicago, involving alike the church and the drum-shop, the pious home and the brothel. Such things are probably always justly deserved, even by the best, and then they are a needed warning to men who must repent or meet like or a worse doom. With respect to the immediate sufferers these providences are needed for the purpose of warning, for the beginning of punishment to others, and for each individual sufferer a savor of life or of death, according as they kiss the rod, or lick against it.

All the ways of the Lord are right and will not only be justified, but eternally glo-

riified by all the children of wisdom.

"Judge not the Lord by his eyes: For he looketh from heaven, and seeth all the children of men."

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23, 25 & 27 N. Clinton St.,
CHICAGO

Freemasonry Forty Years Ago.

ACTION OF BAPTISTS AND METHODISTS IN 1828.

(From the Anti-Masonic Christian Herald.)

A Baptist Convention at Livonia, Livingston Co., N. Y., composed of delegates from four Associations, including ministers and churches and visiting brethren, met on August 1st, 1828, to consider the following resolutions:

"Resolved, That it is the duty of every gospel church, having members, to stand in connection, faithfully to labor with each, and in case of their refusal to receive, to testify to the world, and to exclude them from the church."

"Resolved, That it is the duty of the professed ministers of Christ, who are Masons publicly to dissent from all connection with, and renounce all faculty to the Masonic institution, and the institution as wicked, and in case of their refusal, that they should be disestablished by the churches."

The Seneca Baptist Association passed the following resolutions:

"Resolved, That we recommend to the churches composing this body, not to receive or hold in fellowship, any Masonic brother, unless he renounces all connection with the institution. (The same resolution thereto to the church of which he is a member.)"

"Resolved, That we will not receive into our fellowship any church, minister or brother, who has any fellowship with the institution of Free-masonry, or holds himself bound to obey any of its laws, usages, or customs. (The same resolution, in substance, were passed by the Saratoga Association.)"

At a Quarterly Meeting of the Methodist Society on Clinton Street, (Holland, Seneca Co., Sept. 8, 1828, the following resolutions among others were passed:

"Resolved, That we will not hereafter hold any religious fellowship with any member of the Masonic fraternity, until he wholly renounces the institution."

"Resolved, That we will knowingly neither hear nor support any preacher who is a Freemason, until he complies with the above resolution."

At a meeting of the Methodist Society on the Seneca Circuit, April 18, 1828, the following resolutions were adopted:

"Resolved that we as Christians cannot in consistency connect ourselves with such members of our church, either private or official characters, as adhere to the Masonic society, or who do not renounce all connection with the same."

"Resolved, That we will not hear, fellowship or support any preacher who adheres to the order, or who does not publicly renounce the same."

MASONRY RESPECTED BY PIRATES.

(From the Anti-Masonic Christian Herald, June, 1828.)

We formerly noticed the advantages arising from Masonry, by which a brother kindly treated by the natives of Africa, when cast ashore in a helpless condition on their coast. A more striking instance of its influence was given at a meeting of the Leth and Cananogue Lodge on Thursday evening. The captain of the vessel stated, that when sailing in the South American sea, he was surrounded by pirates, who, from their number rendered resistance vain. The captain and crew were treated roughly, and about to be bound, while the plunder of the vessel was going on.

In these circumstances, when entreaty and supplication were not listened to, the captain, as a last resort, made a Masonic sign, which none but crafty men ever knew. The captain of the piratical crew immediately returned the same, and gave orders to stop proceedings, grasped his Masonic brother by the hand with an fondness of an old acquaintance. Mutual acts of kindness then passed, until they had every article seized, was restored and the ship partly crewed by three chevys.

[See footnote.]

We find in this wonderful story a tacit acknowledgment of the powerful influence of the Masonic obligations. Now if these obligations bound this pirate to release the captain of the vessel, he must restore the articles seized, the same obligations bound the captain not to expose the pirate, even if a fair opportunity occurred of detecting him. And if he must be kept fitted out by government, with a fleet to go in search of pirates, and had he come in contact with this or any other Masonic pirate, and captured him, he must reciprocate the deed, (being bound to fly to a brother's relief, when engaged in difficulty, so far as to extricate him,) and re-

lease them accordingly, his obligations to his country to the contrary notwithstanding. In such circumstances, as these, grasping among pirates, Masons may glory, and Masonic editors may boast of its effects, and sound pious jests from pulp to pulpit; but the world will witness their diabolical principles in all their bearings on the state of society, and Masonic counsel will be turned into foolishness.

SHORT REMARKS.—NO. 29.

Be ye not like men who speak with philosophy and wisdom, after the tradition of men, after the tradition of the fathers, after the tradition of the scribes, Chapter 2nd, verse 13th.

Strike out from Masonic books, from Masonic Monitors, the passages of Scripture which are inserted through them, and then, all that would be left would be the silly wicked work of men. And to Christian men in his senses could ever suspect it of being the word of God, or possessed of divine authority in any possible way. It is a needless of vain device, after the tradition of men, and little or nothing else. Whatever truth there is in Masonic books, whether of the history or of the Scriptures, is there only when the mind is freed from the tradition of men. It is doubly wicked for ministers of the gospel to uphold such books.

If our text had been directly levelled at Masonry, its words could not have been more opposite; for Masonry spouts the Christianity through a false system of philosophy, practising in men through the love of mystery, secrecy, symbols, and covert power, which are among the worst of all that they invent. It beguiles them with deceptions, and frauds, and the appearance of sincerity and truth. It imposes upon immortal man the miserable truth of its fellows, which he can believe and practice. It is a system of lies, and teaches him to observe the rudiments of the world instead of the plan upon precepts of the Bible.

The Greek word which is translated rudiments in our text, has a peculiar meaning. It means elements, or some fundus, or some thing, which one is to be for the purpose of being better instructed. It is judged of and governed by them. Thus the signs of the Zodiac, by which the seasons was told, and the shadow of the sundial, by which the time of day was regulated, were rudiments to men. So the rudiments in the same sense that the word is used in our text. It means in fact, rudiments of knowledge, and the teachings of all that is worldly in opposition to the teachings of Christ; and such is Masonry. It seeks to enjoy the world, its lusts and its pleasures, and out of this it makes a saving grace and a religion which is better even than Christ.

One of the worldly rudiments of Masonry teaches the man to get into a wicked, dirty secret, and is about being brought to grief, to look to his fellows for relief, and when things are at the worst, to exclaim, "I am a brother of the wick's son's." This is an upshot of so wicked a character that it seldom fails to find the response, the prayer of the wicked world, and the prayer of the wicked man. My brethren, which is it safer and more compatible with man's dignity to believe in the New Testament, or the book of Mormon, in Sibley's Masonic prayer book, or the prayer book of the Episcopal Church?

When we see the men devious and idle ceremonies practiced by the members of the order, when we regard all the monkey-shakes that they show off in the name of religion; when we reflect how deeply these practices, from haug and freemasonry, have corrupted the people's mind and become its education so it were when we consider all this, can it be wondered that the philosophy of the day should have been so much corrupted by the man, so the Masonic man at all events, is descended from the monkey?

We know that the monkey is the animal which was first and was probably worshipped in ancient Egypt, and we regard this fact as an evidence of human we know and folly; but what greatly excites our indignation is to find that that ministers of Christ at this time of Christian light, should sustain the frivolous magnificence of the sly craft as an aid to their holy religion.

The philosophy that Masonry teaches is derived, according to Masons themselves, from ancient Egyptian philosophers, from a people who were idolaters and heathen. And he assured, my dear brethren, that such a philosophy, such vain deceit, such abominable traditions of men, such rudiments of the world and not of God, can only serve to spoil men as Christians, to spoil them as republicans, to spoil them as honest, noble, sincere, upright citizens. I do not, indeed, derive the old Adam out of men, but it is the manner and nobler qualities of the old Adam that it drives out, and not his base ones. It drives out the good qualities of the

natural man—his independence, uprightness, frankness, courage, generosity, and substitutes the lower ones of dependence, crookedness, secret, artifice, unmanliness. It tends to destroy all for which the followers of Christ have labored after eighteen hundred years.

Think of these things, my Christian brethren, and God will to choose the right.

The Stomach.

The hardest-worked member of the body is, in many cases, not the hand, nor the foot, nor the brain, but that one upon which all the other members depend for nourishment. We are not at all times to neglect the palate at the expense of the digestion, and never more so than when the mind is relieved of its usual cares by the suspension of labor on the day of rest. But how great a mistake it is to rest every part of the body but one!

The reasons for this startling, sparingly on the Sabbath of the delights of the table are obvious enough, but should be repeatedly stated, as long as worldly custom exists to draw Christians into temptation. The stomach needs rest, and out at it must take it better advantage than at any day when the mind is so oppressed with cares. Those families that employ servants should consider that not only the master and mistress, but also those who wait upon them, have spiritual needs which cannot be supplied if the usual routine of service is insisted upon. Moreover, a partial fast for half the persons, not only salutary in a physical point of view, but promotes the spiritual faculties, and enables the soul to come into union with God with more readiness and fervency. Therefore, we urge light meals on Sunday, that body and spirit may rest together.—Christian at Work.

Little Sin.

In a California forest of a tree that does not eat and crumbling to decay. No fire has swept over it, no lightning struck it, and no wind has ever plucked it. This was wrought by little wind, and it is larger than a grain of rice. What a hundred men could not accomplish by years, one could do in a few days. This seemingly insignificant insect set to work, and in a few days it is done. One alone could have been powerful, it is true, but millions were marshalled, and all were set to work, and they could not stay their course. Such is the power of little sin. It is the same one for even two or three times in succession, the habit is formed.—"Young People's Helper."

A Good Old Custom.

It is related by Sir Robert Peel, the eminent British statesman, that in his childhood at Drayton, and as he grew up, his father took him every Sunday into the wicket gate, and made him repeat, as well as he could, the sermon which was then preached. Little progress in effecting this would, and he was expected to do so, but by steady perseverance the habit of attention grew powerful, and the sermon was retained almost verbatim. When at a very distant day the senator, remembering accurately the speech of an opponent, answered his arguments with great success, it was at once known that the power of so doing was originally acquired at the wicket gate.—"Oxford Churchman."—British Sermonist.

There is not a man in whose soul schemes and purposes of a nobler life than he now breathes in the flesh, nor ever building, or other I might say, thoughts and ideas of a better life, which are not the result of the rudiments of wisdom, which a sense, being perverted, would constitute a virtuous and pharisaic man out of one who is brought by the wisest of the people.—Edward Irving.

Rowland Hill once exclaimed: "There is a peril from all the pockets of wretched people. As soon as they put their hands in them, they are drawn and unable to draw out their purses." Had I any way, I would hang all miners. I would hang them up by the heels, that their money might run out of their pockets, and make them as idle as the people who are not in the habit of digging for gold.

God's commandments are not an arbitrary display of power. He prohibits impolitic because he has the power to prohibit, but the thing forbidden is destructive to our real happiness and best good.

When the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierces every heart.

To be filled with the Spirit is to have all the resources of heaven at our command.

A LOCK OF WASHINGTON'S HAIR.

Perhaps it is not generally known that a lock of George Washington's hair is still in existence. It is the lock of the Grand Lodge of Free and Accepted Masters of the Grand Lodge of the District of Columbia, and is the only one of the kind in the world. It was taken from the head of the General in 1799, and is now in the possession of the Grand Lodge of the District of Columbia. It is a lock of the hair of the General, and is the only one of the kind in the world. It was taken from the head of the General in 1799, and is now in the possession of the Grand Lodge of the District of Columbia.

Mr. Editor, can you explain the above? Does it mean that the Free and Accepted Masters of the Grand Lodge of the District of Columbia have preserved one sample lock of hair from "General Washington" annually since 1799? If so we should like to see a lock of the hair of George Washington, and a lock of the hair of the General. It is a lock of the hair of the General, and is the only one of the kind in the world. It was taken from the head of the General in 1799, and is now in the possession of the Grand Lodge of the District of Columbia.

Yours very respectfully,
JAS. M. Y. SMITH.

It is one of the worst of errors to suppose that there is any other path of safety except that of duty.—Nevis.

THE CHRISTIAN CYNOSURE.

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As the mailing lists were destroyed by fire, and the names of our subscribers were lost, we are compelled to replace it. Can you not spare an hour or even a day to look up subscribers and send their names. Post Office addresses and the dates when their subscriptions expire? The Post Master can furnish the names if there is no more convenient way of finding them. The dates may be found on the price labels pasted on the back of the last paper received before the fire, possible, send these labels.

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For the names of the names of the Cynosure, its Christian work.

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We now have on hand
The Broken Link Price \$1.00
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Murder of Morgan, 1.00
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Secret Signs and Symbols, 1.00

We shall have other books soon, and a supply of tracts from No. 1 to No. 109, just as soon as we can print them.

25 North Clinton St., Chicago, Ill.

The Conference was eminently a religious body, such as Newport and Du Page County, as well as the country at large. It was a success. The following is a portion of the proceedings:

1. They cast out and prohibited the receiving church-members on probation.

2. They forbade the use of absolute wines, anything but "the pure juice of the grape," in communion.

3. They reiterated their "firm conviction" in favor of "total abstinence."

4. They "earnestly entreated" members of our free institutions to withhold their suffrages from any man for any office who is not known to be fully committed to the maintenance of the Christian Sabbath, and to declare themselves convinced by the word of God and by history, "that God will not hold him guilty who breaks the Sabbath of the Lord" (contrast this with the attitude of the "Adventist").

The subject of secret societies came up upon petition from Wisconsin. The Conference resolved:

"That we advise all our brethren and sisters to abstain from all such secret societies, especially for the sake of avoiding offenses."

The action on this subject would have been expeditious and mandatory, rather than advisory, but for fear of falling to the terms of membership laid down in their discipline, which are these:

"As you are determined to renounce every sin, and to be reformed in Christ, and in observing our general rules to live according to the word of God, and to continue steadfast in faithfulness and death."

As Freemasonry promises to regenerate the world, and to bring about the millennium if their members believe it, they seek their redemption, not "in Christ," but in the lodge. If they do not believe the teachings and claims of Masonry, they are guilty of the sin of hypocrisy, which is the same as "renouncing Christ."

For this conference would have made no new terms of membership in casting out adherents of Masonry, which they doubtless do at their next Quaternary meeting at Philadelphia.

The friends of Wheaton College and of a pure Christianity have reason to hold the sitting of this body and the location of its college in Du Page county.

Our Work.

Rev. James P. Stoddard is in Ohio. He has just held three meetings in Newton and another course of three meetings in Covington. He will remain in Ohio about a month, when he can be secured for lectures in this state. Applications can be sent to the General Agents. Those who seek the services of Mr. Stoddard will not be disappointed, as he is every way qualified to do the work and do it well.

The meetings in Aurora have been, on the whole, successful. The first one was held in the First Congregational Church on Monday, Nov. 13th. The rain fell steadily and the audience was small but attentive. Tuesday evening we were at the New England Church, but, owing to some misunderstanding or influence, the house was not open. One of the trustees assured me that the closing of the house was not ordered by the trustees.

On Wednesday the door adjacent by invitation to a Lutheran church nearby, where we had a good meeting, and in the same place on the next evening, the Religion of Masonry was compared with the Religion of Christ.

On Thursday evening the First Methodist Church was well filled with men and women, the subject being the Degrees and Obligations of the Higher Degrees. The ceremonies of the Blue Lodge were repeated on many occasions and in City Hall, Friday night, after the Blue Lodge had expressed their gaze of the "profane." The Union Baptist Church has been secured for a lecture Wednesday evening, Nov. 22d, which the agent will display to the people.

Letters are received from Wyzant and Indiana asking for meetings. "The fields are white already to the harvest."

The people are beginning to see these conspiracies against God and man. When they get it Masonry and its offshoots will die.

Lecture Field Notes from Pennsylvania.

Scranton, 1871.—Our excellent brother, C. A. McCreary, has been to this vicinity about the 15th of September to tarry and hold our first annual meeting at Wilkesbarre on the 11th and 12th of the present month. He has dealt freely and lovingly with the Masses and Christ in Dalton, Scott Valley, and Benton Center, Luzerne Co., and in Herford, Lehigh, New Milford, and Montrose, Susquehanna Co., Pa.

Even the secretaries themselves, except "the lone note" respect him for the fairness with which he deals with the craft, and I, believe, sincerely admire his magnanimity toward a vanquished foe, while they cannot but perceive and concede the force of his arguments and conclusions.

His conclusion. Doubtless he has enemies, but even they cannot despise him nor hate him without despising themselves, if they would reflect. Calls on every side multiply for his services in this state, and I know not where they are more needed.

Dear Elder Baird.

GREENVILLE, Pa., Nov. 10th, 1871.

We beg leave to report to your lecture of the 10th inst. at Greensville, Pa., on the 10th of Nov. and November 1st. The first evening was spent in showing up the despotic

claim to antiquity, and the falsity of the plea of piety which Freemasonry plausibly against all who break away from the Masses and Christ in Dalton, Scott Valley, and Benton Center, Luzerne Co., and in Herford, Lehigh, New Milford, and Montrose, Susquehanna Co., Pa.

After delivering a course of lectures in the Governor's Chamber, in Oil City, on the 10th, 11th, and 12th of November, and a good evening attendance each evening, and obtained new subscribers for the Cynosure. Perhaps more can be done there.

Also, will lecture December 1st, at the residence of Mr. West, in New Wilmington, Lawrence Co., Pa., in behalf of the Reading-Room Association of Westminster College in that place.

Elder J. R. Baird.

The Association of North-Eastern Pennsylvania.

The appointments and resolutions adopted by this Association at its late meeting at Wilkesbarre are as follows:

The following programme of meetings was unanimously adopted:

Resolved 1st, That our first quarterly meeting for the ensuing year be held in Scott Valley, Pa., on the 12th and 13th of December, 1871, and that Elders A. K. Foster, of Montrose, and G. R. Harvey, of Wilkesbarre, address the Association on that occasion.

Resolved 2d, That our second quarterly meeting be held at Montrose the second Wednesday and Thursday in February, 1872, and that Elders Nathan Cullender, of Green Grove, and E. M. Miller, of Oil City, address the Association.

Resolved 3d, That the third quarterly meeting be held in Wilkesbarre the first Wednesday and Thursday in June, 1872, and that Elders Nathan Cullender, of Green Grove, and D. P. Balkman, of La Fayetteville, lecture at that time.

The committee on resolutions reported as follows:

Resolved, That, as an Association, our warfare is not against men as men, but against principles and practices which in their tendencies are evil, and destructive of the best interests of man as a social, civil, and religious being.

That Masonry, Odd-Fellowship, and other kindred secret organizations are, in their tendencies and social, anti-republican, and anti-Christian, and, therefore, should be abandoned, and opposed by all Christians and good citizens.

That, in opposing secret temperance organizations we do not oppose temperance, but, on the contrary, in all slavery and truth seek to root out this evil from its primary power and existence. We are convinced that all organizations based upon mystery inside and pomp and show outside, have proved derogatory in the end to the best interests of the cause of temperance.

That ministers of the Gospel, occupying as they do, the position of leaders of the people in moral truth and righteousness, are directed in duty if they fail to expose the error of the evils of secret societies, and moral corruptions, and for their high positions, in seeing these evils they fail to warn the people against participating in them.

A. L. Pate, Chairman of Committee.

JAS. L. ANDRES.

That Lack of Light.

One of the great services to America performed by Masonry is the preservation of the faith of Washington, the country is indebted to President Grant for bringing this important fact to light; for it was authoritatively announced at the laying of the cornerstone of the Boston Post Office, according to Masonic usage, which appears to have been got up at the President's own request.

This is preserved in a golden vase, as the blood of St. Januarius in a glass or crystal ball, and, besides being a great cause of patriotic pride and devotion among the brethren of "the order," in fact, being in itself all the patriotism that many of the Masonic persuasion have, especially in the Southern states, it is a great source of pride and honor to the brethren. Masonry must be greatly honored and revered, which is one of those things that this passage a lack of Washington's hair. This fact once ought to double the price of the Masonic portraits of Washington, to serve as signs for grog shops and fraudulent stock-broker's offices. Who would not buy false securities and drink drugged liquors to be under the seal of a Masonic portrait of Washington, when it is once known and understood that the Masons have a lock of his hair?

Miss H. J. Banks, 1
A. Boser, 1
Per Wm. Banks, 10
Phils. Dr. D. Williams, 10
Pittsburgh, Wm. Stewart, 10
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As the mailing list was destroyed by the recent fire, your assistance is needed to replace it. Can you not spare an hour or even a day, to look up subscribers and send their names, Post Office addresses, and the dates when their subscriptions expire? The Post Master can furnish the names if there is no more convenient way of finding them. The dates may be found on the printed address label pasted on the last paper received before the fire. If possible send these labels.

A large number of our subscribers are beginning anew, and changing from the fortnightly to the weekly edition. It is an excellent suggestion of many friends that this plan be generally followed.

New subscribers can be obtained now better than ever. Work for a large list.

Always write plainly in sending the names of subscribers, giving the town, county and state, and whether for the fortnightly or weekly edition. State also whether remittances are for new or old subscribers.

Donations to the Publisher's Fund will be used in purchasing type and other material needed in printing the Cynosure. Those to Lecture and Travel funds will be used for the same objects. The General funds for the paying of the remaining indebtedness of the Executive Committee, and for other objects connected with the work, are at the disposal of the Executive Committee, who will be glad to hear from those who wish to contribute.

Remittances should be made by post office order, registered letter or draft, if for subscriptions, books, or donations to the Publisher's Fund. These checks should be made payable to Ezra A. Cook & Co., or to the General Fund of the National Association, or the lecture or travel funds, to H. L. Kellogg, Treasurer.

If remittances in the same letter are for different objects, write so that the letter can be put and the parts filed separately.

Most of all, pray for the success of the Cynosure in its work for Christ.

THE READERS OF THE FORTNIGHTLY will find in this number an article on "The Six Days of Creation," by Rev. S. B. Goodnow. Having the continuation of the series commenced before the fire. These articles discuss an interesting question, one which has long perplexed the thinking world, and are worth careful reading. They will be continued in the weekly edition. The Market Reports will also be resumed in the next week, together with brief notes on current events and items of general interest, which will be found only as a rule in the edition.

SEND FOR THE WEEKLY.

Selected for the Cynosure.

Be Just and Fear Not.

Speak then the truth, let others hear.

And let them hear the word of God.

In gloom, trouble, or distress.

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ately without any recognition of Christ as their only Savior, and of Christianity as the only true religion; 4th, Because while they are, in fact nothing but restricted partnerships or companies for mutual insurance and protection, they occasionally present this characterless engagement as a substitute for brotherly love and true benevolence; 5th, Because they bring good men into conflict with bad men, and, 6th, Because, while in theory they affirm the supremacy of Christ, they do also in fact, largely tend to withdraw the sympathy and active aid of professing Christians from their respective Churches.

Against all connections with such associations we earnestly advise the members of our churches, and exhort them to be ye not unequally yoked together with unbelievers.

S. C. BUTLER,
J. BRECHER,
J. BRANCKEN.

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RESOLUTION. That the law has now come for a united, wise and energetic movement among all true disciples of our common Lord and Master to resist the encroachments of the various secret orders, as hostile alike to the civil and religious institutions of our land, and adverse to the progress of the Redeemer's kingdom throughout the world. (One dissenting voice.)

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The mission at Peterboro is managed by the son, Green Smith, whose wife is the housekeeper.

The rising hour is six, and a half hour after the bell has struck Mr. Smith leads a number of people to family worship. This he conducts in person, but he is not to substitute the recitation of the Scriptures for their personal study. Such is his memory that he can repeat most of the Psalms, and other parts of the Bible. Singing and prayer follow. From 9 to 12 the time is devoted to the library, and then comes a walk to the office, where Cash Collins has for thirty years officiated as clerk. Two penmen, now advanced in years, occupy cottages near his mansion, but when winter approaches they become members of his household. One of them is called "Uncle John," has been with him forty years, and the other, "Aunt Betty," has served fifty years. The latter, though eighty-four, has her faculties in good preservation, and is employed to answer all begging letters, and to look after Mr. Smith's private charity roll in that neighborhood.

Mr. Smith's only daughter inherits much of her father's intellect, but her life has been a quiet one. She married young, and died, and resides in a home with her father, and the other, "Aunt Betty," has served fifty years. The latter, though eighty-four, has her faculties in good preservation, and is employed to answer all begging letters, and to look after Mr. Smith's private charity roll in that neighborhood.

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Freemasonry Forty Years Ago.

A Political View of Masonry.

From the Free Press, April, 190.

[Mr. Daniel Mosely was appointed by the Governor of New York, special counsel in the investigation of the abduction and murder of William Morgan.]

Mr. Mosely has collected and arranged an important mass of completed testimony, evidencing a widespread conspiracy, and an accumulation of crime, including fraud and extortion, which the measure of guilt grows out of the necessity, from which the institution can not escape, of protecting those who, in obeying its mandates, violated the law of the land. The Masonic conspirators acted under the advice of their chapters, the principles of which in letter and spirit cover the whole ground—even the murderers of Morgan can open their Freemason's Monitor and demand the reward for catching the traitor! If anything were wanting to prove that these outrages were the natural offspring of Masonic principles, we would refer to the fact, that the very grand officers of the lodge stand fair in their lodges and chapters, but have been elevated to the highest honors and offices! Those too who fled from justice have been protected and rewarded by the fraternity.

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in a few months had been called upon by the master of a lodge in this city, of which he was a member, to administer the marriage ceremony to a bride on her death bed. That when he struck from the office, the sign of Masonic distress, with the remembrance of his oath, constrained him in conscience to aid his brother Mason in a matter against conscience. The only witness was another Mason. Seven days after the marriage ceremony the bride died, and a few weeks following, the bridegroom failed for a certificate of marriage, and when this was refused, he gave the magic sign of Masonry, and the clergyman feeling bound to keep his oath, and abhorring prayer, wrote for him the certificate as required, without date. The widower took it and immediately himself wrote the date five years back, at which time the clergyman was not in the ministry. The Mason had lived five or six years with the woman without being married; and the object of this untimely marriage was to secure a divorce, which was being obtained, and concerning which the clergyman is in daily expectation of being called as a witness.

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Masonic Laws Regulate the Taking of Human Life.

SELECTED FROM THE VIRTUES OF LODGE J. G. STEARNS.

In the "Inquiry into Masonry" I have mentioned how from the nature of Masonry, that the institution is based on laws which require the taking of human life, contrary to the laws of God and the land. Members of the order, consequently, deny this statement, saying that the candidate binds himself under those heinous penalties, no one is bound to execute them in case of an offense. But let us appeal to the conduct of the institution, as regulated from ancient times by traditions and ceremonies on which some of the degrees are founded. They teach the candidate that it was their ancient custom from ancient times by traditions and ceremonies on which some of the degrees are founded. They teach the candidate that it was their ancient custom from ancient times by traditions and ceremonies on which some of the degrees are founded.

The three rituals who are said to have killed Hiram Abiff, were apprehended and executed in strict accordance with the penalties of the institution—"according to the several impositions of their own mouths." This was done by the institution—by order of the Grand Master. Will it be said that they were murderers? No, they were not. But what authority had Solomon as Grand Master of Masons, to execute murder?

They were not executed according to the laws of God, nor were they according to Masonic law, and by Masonic authority. These bloody scenes are the foundation of the third degree, and are kept in memory in all lodges throughout the world by the ceremony of the degree.

The other circumstances I shall not mention may be seen in the "Freemasonry," part second, commencing on page 11. Here we find that no less than three degrees originate from the execution of those who violated their obligation. "In the reign of Solomon," (says the Monitor) "several of the candidates were bound by guilty of crime against humanity nature, and great escape from Jerusalem. And, next, a assembly of ministers had sat in consultation on the best means of discovering and apprehending them." By the tradition of a stranger, it was ascertained that Akrop, one of the traitors, had concealed himself in a cavern. Nine brethren were sent by the Grand Master to apprehend him. One of the men (Jobert) "found the cavern and entered it alone, where, by the aid of a lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight and actuated by an impatient rage, he immediately seized the assassin, stretched him on the ground, and then in the heart. Jobert severed the head from the body and taking it in one hand and his poniard in the other, he, with his brethren, returned to the cavern. When they returned, they found that Jobert had been very much offended that Jobert had not cut off his power to take vengeance him self, in presence of and as a warning to the rest of the workmen, to be faithful to their oath; but, in proper recompense, was again recognized. Jobert became highly favored of Solomon, who conferred on him and his eight companions, the title of Eldest Knights. "The degree of 'Elected Knights' was founded on this execution. Though it was not to avert confidence. Though it was not to avert confidence. Though it was not to avert confidence.

The next degree in the Monitor called "Illustrious Knights," was instituted for the express purpose of honoring and

reminding those who had executed the traitors, and of preparing the mind to honor and exalt other worthy associates from the lower degrees. The history of the degree says "after vengeance had been fully taken on the traitors mentioned in the foregoing degrees, Solomon instituted the third degree (Elected Knights), both as a new view for the zeal and integrity of the Grand Master, and also, by their preference, to make room for his favorites." We have just seen that, according to that of Grand Master Eldest of Fifteen "He expressed a particular regard for this order, and showed them the precious things in the tabernacle."

The point to be made here is, that the word, intended to represent the sword of justice, hung to a large black ribbon; on the part crossing the breast must be an emblem, which is also to be put on the lap of the apron.

What crimes these persons in traitors were guilty of, excepting the first three, we are not informed; probably they had revealed Masonry. No matter, however, what their crimes, the institution claims authority to take the lives of those who violate their obligations. Four of the degrees, at least, have originated from the execution of traitors. Masons, in all ages and nations, have taken the degrees, and practice the ceremonies, and wear the emblems, which have originated from these murders, and receive the same, as a devotion to the institution, and to the laws of the degree.

Subvert these degrees, and practice the ceremonies, and wear the emblems, which have originated from these murders, and receive the same, as a devotion to the institution, and to the laws of the degree.

No man in ancient times, who is known to have been guilty of crime against humanity nature, and great escape from Jerusalem. And, next, a assembly of ministers had sat in consultation on the best means of discovering and apprehending them.

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What crimes these persons in traitors were guilty of, excepting the first three, we are not informed; probably they had revealed Masonry. No matter, however, what their crimes, the institution claims authority to take the lives of those who violate their obligations. Four of the degrees, at least, have originated from the execution of traitors. Masons, in all ages and nations, have taken the degrees, and practice the ceremonies, and wear the emblems, which have originated from these murders, and receive the same, as a devotion to the institution, and to the laws of the degree.

The Christian Cynosure.

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Contains many facts about
Freemasonry, but is intended to cheat,
swindle and begot all who read the
book. for Capt. Wm. Morgan is not the
author of it, and the author calls him-
self a liar and a scoundrel before closing
his expose. The book is worth read-
ing, and shows how anxious Masons
are to fool Anti-masons.

H. L. KELLOGG, Office Editor.

THE LIST OF THE CYNOSUR

slowly and noiselessly as the "North

Those who have learned less in schools have learned more in the school-house of nature and mankind. One of them is invited to an honor-
 post in a college faculty; and none
 of them are lecturing because they
 would avoid hardship, wear and tear.

The political issue raised by the national movement against secret societies has every element necessary to form and sustain a true American or European Rights party, which can only perish in its own success in the complete extermination of all of the dark forces.

How weak the plea that because the Bible is read but little in the schools

9th. P. G. S. Wildey is a "most illustrious character, no more highly toned gentleman ever lived." Of course a character so incomparable can refine and sanctify whatever the man says.

has just arrived. *The Reformer* will be doubled in size and sent to an address at 25 cents a year, monthly three copies, 50 cents; 100 copies \$12.50. An excellent paper for small price. Address I. R. B. Arnold, Publisher of *The Reformer*, Sycamore, Ill.

—The Union Pacific Railroad is again blockaded with snow. —Friend of Pres. Grant clam the selection of Philadelphia for the next nominating convention as a victory for themselves. —Stokes, the murderer of Fisk, has been indicted and his trial will shortly come off. It is evident that his counsel will only be full of shaming him in the

attention of four new men and their families to the paper six or eight times. Can there not be thousands of such readers "right off?" N.

[The *Cynosure* (fortnightly) has for more than a year been sent as suggested above, for introduction, and will

LET THESE BRAVE MEN BE PAID. We should their families pinch and starve.

Chicago.

BY JOHN W. WHITTELL.

Men said at vintage. All he will do is one old night the city full. Full dress of prayer and words of gain. To come of every business.

From three scores said he must have done. When ghostly men looked on some. To come of every business. To come of every business. To come of every business.

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If you look over your town, your state, your country, you will readily select those against whom there is more or less of popular clamor. You will recall here, and there, names, cities, names of reproach. You shrink from association with those who bear them. If you enter their presence, you enter suspiciously, as if you feared a taint, or possibly, and then, in the end, you are conscious of the contempt in which you hold them. You think because there is so much outcry against them there must be something bad in them. Now, candidly, gentlemen, men will not be in this outcry, or allow it to prejudice him against its object. I, believe, the general rule that these men are men of power—of genuine progressive power—men who have an earnest of good to their race. Look over the whole track of history, and see how every one who ever did great good in the world has been the object of the world's condemnation, and then, if you will, you join in an unceasing outcry against any man.

"How few are able to battle through the common with the common, and to safety and escape unscathed toward those whom they have endeavored to benefit! How few can close a life of self-protection—misconduct, unscrupulous words—welling up from a heart of love still full and overflowing. 'Father forgive them, for they know not what they do!'"

A Beautiful Incident.
A young man recently ran away from the galleries of Toulouse. He was strong and vigorous, and soon made his way across the country, and reached Paris. He arrived next morning before a cottage in an open field, and stopped to get something to eat, and get refuge while he repaid a little. He was the inmate in a great distress. Four little children sat trembling in the corner—their mother sat weeping and tearing her hair, and the father was walking the floor in agony. The mother said, "What was the matter, and the father replied that they were there that morning to be turned out of their house because they could not pay their rent."

"You are not driven to despair," said the father; "my wife and my little children without food or shelter, and I must needs to provide them."

The convict listened to the tale with tears of sympathy.

"I will give you the means. I have just escaped from the galleys. My never-brought back an escaped prisoner is entitled to a reward of fifty francs. How much do you need?"

"Forty francs," answered the father.

"Well," said the other, "put a card around my body. I will follow you to the city where they will recognize me. I will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished laborer. "My children should starve a thousand times before I would do such a thing."

The general man isolated, and declared at last he would give him self up if the father would not consent to take him. After a long struggle the father consented, and taking his prisoner by the arm led him to the city, and to the mayor's office.

Every body was surprised to see that a little man like the father had been able to capture such a strong young fellow; but the proof was before them.

The fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone, the father asked a policeman to take him to the mayor, where he told the whole story.

The mayor was so much affected that he not only added tribute to the father's purse, but wrote immediately to the minister of justice, begging that the young prisoner's release. The minister complied into the father, and finding it was a comparatively small office which had condemned the young man to the galleys, and that he had already served out half his term, ordered his release.

Up-Cris.

Late Suppers.

We never sleep well when we eat a late supper. It is an *argumentum ad nauseam* from experience. A larger number of men that eat late suppers suddenly than those who do not.

This may be called *begging the question*, but facts prove it. Many of the politicians are almost compelled to eat late suppers, have died suddenly. Witness the late Governor Andrew, and the Hon. Mr. Pond, President of the Massachusetts Legislature, who died of indigestion.

One was said to be a clergyman, past the meridian of life, who was making a hearty supper at a late hour of roast beef and mince pie.

"Doctor, do you doubt to eat heartily at this late hour?" He replied: "Oh, my food never hurts me!" In a few weeks his sudden death was reported.

There are physiological reasons, for late suppers being injurious. It takes food three hours to be digested, and some kinds six hours. As the process proceeds, more blood flows to the stomach than when it is empty. This, of course, creates great activity, and as the old theories of digestion, such as irritation and decay, were completely exploded by the observations of Dr. Beaumont, who had the privilege of examining the stomach of Alexis St. Martin, and seeing the food as it was digested by the gastric juice, and as this juice was not poured out so freely when he was asleep, this is a reason why food taken at late at night should not be digested so readily as when taken at other times.—*Good Health.*

A Winter Sketch.

The blessed north has come again, the early gray
To the chamber's window pane.
And so to sleep, the weary man,
Tired, but not from the winter's chain.
Awake, awake!

"To winter, when there is no sound
Along the air
Of wind among their leafy green,
But gently there
The snow is falling on the ground,
How low, how low!"

The Gypsies.

The Gypsy parliament, which meets every seven years, and consists of all the countries of Europe, is expected to assemble soon near Constant, in Germany. The king of this monarchic race is one Joseph Reinhard, who has reached the venerable age of ninety-eight years. He had seven wives and in the latter of forty-five children. Our American idea of the Gypsy tribe is rather unfavorable. They are regarded generally as a tribe of liars and thieves, and as few in numbers, and without organization or government. It is with some surprise, therefore, that we find that there are in Spain about 40,000 of these Gypsies, in England more than 18,000 while America has 97,000, and Mohavia and Wallahia are the chosen homes of nearly 200,000 more. Their religion has been the subject of much unsatisfactory discussion. Perhaps the Hindu religion. There are seventy-two religions and a half in the world, the half being the religion of the Jews (or Gypsies), comes in near to a correct definition as any.

Sniffs from John Mason.

Sniff is like a bee, with honey in its mouth, and a sting in its tail. Many a man shifts his suit as men do their clothes; they put one on to put on another. This is but waiting upon the devil in a new livery.

Water from a spring that runs freely and not like water from a still, that is forced by the fire of affliction.

As worldly joys end in sorrow, so gaily sorrow ends in joy.

The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it rebound the higher toward heaven.

As it is unbecomingly rash when the sun shines, so there may be tears in a Christian's heart when there are tears in his eyes.

THE PRISONERS.

A small prison, full of men, houses three what human life, with looks erect and eyes that gaze on the world, and we find where our passions lead the way! CLARENCE.

REFRAIN HOMES.—Seldom do we see a refrainer home more beautifully expressed than this from the New York Herald: "Refined homes are the end of civilization. All the work of the world—the railroading, unloading, digging, delving, manufacturing, inventing, teaching, writing, fighting, are done out of all to secure to each family the quiet of its own hearth, and, secondly, to surround as many as possible with grace, and culture, and beauty. The work of all nations for the better years, is represented in the difference between a wigan and a lady's parlor."

"Our greatest sin, who trust only in Christ's blood, will inevitably be lost. The best man in the world, who trusts in his own goodness, will be lost."

Heaven's nothing against another, but on good authority; nor report what may hurt another, unless it is a greater hurt to another to conceal it.—*W. P. Fenn.*

The Testimony of Physicians against Tobacco.

Tobacco.

Dr. B. Radgett, M. D., L. S. A., says: "Tobacco is a poison of a very violent and terrible character. I do not know one of a more destructive kind in the vegetable kingdom, and I believe that a draught of deadly nightshade would not be more fatal than the same quantity of tobacco." Dr. Prout says: "Although tobacco is one of the most violent poisons, manifestly by its effect in its *stepping out of its proper agency*. Surely, if the dictates of reason were to be allowed to prevail, an article so injurious would be banished from common use."

Dr. Piddick states that leeches are killed instantly by the blood of smokers, and in an instance the son of the father more strikingly visited on his children than the sin of tobacco-smoking.

"Tyrrell testifies that it is one of those 'pleasant vices' which the just gods made instruments to scourge us, and proceeds to show that it destroys the very principle of manhood."

Dr. Pugh mentions cases of mania, softening of the brain, palsy, arising from the nervous prostration induced by tobacco; and thinks, with Solly, that the happiness of nations may be jeopardized by the practice.—*Trinity's Truths.*

Enthusiasm Needed.

Wherein lies the chief part of a Sunday school? Is it in pictures, libraries, papers? No, dear fellow-worker in the harness of Christ, it is the power with which you present the word of God. It is the union with which you put your pupils through their saving religion truths.

Leave your lesson papers at home; they are very useful in the way of previous preparation, but are not intended for the exercise. Inform your pupils thoroughly before you enter the school of Christ. Let his love shine in your face, his desire for the salvation of souls rest in your heart; then, with the topics of the day earnestly and judiciously presented, seek to make them known to your pupils, with an earnestness and enthusiasm which shall not fail to awaken an answering chord in their hearts, and thus lead them on to purer thought, higher motives, and better impulses.—*Editor.*

Set Him to Work.

If you have a boy in your class who loves his Saviour, set him to work. He will do for a wild companion more than you can do.

This class expect you to 'talk good' to him, because you are a Sabbath-school teacher; but when one who but been as wild as themselves goes to them and says, 'Boys, I have found my friend and my God, I do find him good,' this is unexpected, and it will make them think, even when they do not want to think.

Get your Christian scholar to join with you in prayer and effort for one and then another.

Urging him to ask others into the Sabbath-school and prayer-meeting. Give him papers and cards to give to others.

He may do great good.

He will be a better Christian for the work, and you will be better for helping him.—*S. S. Times.*

FREEMASONRY IN AMERICA.—In the published report of the proceedings of the Grand Lodges of the United States of the order of Free and Accepted Masons, we find the following table, showing the members of the order in the different States and Territories:

Alabama	1,400
Arkansas	1,200
California	1,100
Colorado	1,000
Connecticut	900
Delaware	800
Florida	700
Georgia	600
Idaho	500
Illinois	400
Indiana	300
Iowa	200
Kansas	100
Louisiana	100
Maine	100
Massachusetts	100
Michigan	100
Minnesota	100
Mississippi	100
Montana	100
Nebraska	100
Nevada	100
New Hampshire	100
New Jersey	100
New Mexico	100
New York	100
North Carolina	100
North Dakota	100
Ohio	100
Oklahoma	100
Oregon	100
Pennsylvania	100
Rhode Island	100
South Carolina	100
South Dakota	100
Tennessee	100
Texas	100
Vermont	100
Virginia	100
Washington	100
West Virginia	100
Wisconsin	100
Wyoming	100

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Set Him to Work.

If you have a boy in your class who loves his Saviour, set him to work. He will do for a wild companion more than you can do.

This class expect you to 'talk good' to him, because you are a Sabbath-school teacher; but when one who but been as wild as themselves goes to them and says, 'Boys, I have found my friend and my God, I do find him good,' this is unexpected, and it will make them think, even when they do not want to think.

Get your Christian scholar to join with you in prayer and effort for one and then another.

Urging him to ask others into the Sabbath-school and prayer-meeting. Give him papers and cards to give to others.

He may do great good.

He will be a better Christian for the work, and you will be better for helping him.—*S. S. Times.*

FREEMASONRY IN AMERICA.—In the published report of the proceedings of the Grand Lodges of the United States of the order of Free and Accepted Masons, we find the following table, showing the members of the order in the different States and Territories:

Alabama	1,400
Arkansas	1,200
California	1,100
Colorado	1,000
Connecticut	900
Delaware	800
Florida	700
Georgia	600
Idaho	500
Illinois	400
Indiana	300
Iowa	200
Kansas	100
Louisiana	100
Maine	100
Massachusetts	100
Michigan	100
Minnesota	100
Mississippi	100
Montana	100
Nebraska	100
Nevada	100
New Hampshire	100
New Jersey	100
New Mexico	100
New York	100
North Carolina	100
North Dakota	100
Ohio	100
Oklahoma	100
Oregon	100
Pennsylvania	100
Rhode Island	100
South Carolina	100
South Dakota	100
Tennessee	100
Texas	100
Vermont	100
Virginia	100
Washington	100
West Virginia	100
Wisconsin	100
Wyoming	100

THE PRISONERS.

A small prison, full of men, houses three what human life, with looks erect and eyes that gaze on the world, and we find where our passions lead the way! CLARENCE.

REFRAIN HOMES.—Seldom do we see a refrainer home more beautifully expressed than this from the New York Herald: "Refined homes are the end of civilization. All the work of the world—the railroading, unloading, digging, delving, manufacturing, inventing, teaching, writing, fighting, are done out of all to secure to each family the quiet of its own hearth, and, secondly, to surround as many as possible with grace, and culture, and beauty. The work of all nations for the better years, is represented in the difference between a wigan and a lady's parlor."

"Our greatest sin, who trust only in Christ's blood, will inevitably be lost. The best man in the world, who trusts in his own goodness, will be lost."

Heaven's nothing against another, but on good authority; nor report what may hurt another, unless it is a greater hurt to another to conceal it.—*W. P. Fenn.*

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author of it, and the author calls him-
self a liar and a scoundrel before closing
his exposure. The book is worth read-
ing, and shows how vicious Mis-
sion- are to fool Anti-slavery people out of

alliative of progress, our "enemies them- some who seemed familiar with

The spirit of Anti-masonry is not dead funeral was over, Samuel D.

the second District, in his report says: conducting an Anti-masonic
"This District is the hot-bed of Anti- Boston, Father Taylor used

of Blanchard, Finney, and others, are leaving no stone unturned to destroy our order, and futility though their efforts be, yet they exercise an influence over many who are good, worthy men.

us. The members of our order in some

parts of my district, are undergoing persecution second only to that which followed the Morgan excitement. Good, honest, upright men, because they are Masons, are proscribed from office wherever and whenever the Anti-masonic element is strong enough to pre-

are closed against good, loyal, Christian

men, who are Masons, and no occasion is omitted to vilify and malign their characters. Judging from the past history of these opposers of Masonry, and from the spirit they now manifest, I am led to believe that if they were numerically strong enough, the members of our order would be persecuted with a hatred and cruelty by the side of which that of Romish Inquisition would vanish.

[Will our Methodist brethren read, circulate and the General Conference the

the is founded on the immutable principles body! Lose no time, but ac

This wail about persecution and "Romish Inquisition" is very striking

of case of civil rights at the polls, or of the rights of conscience in the church.

—anything short of entire submission to the despotism of the lodge is "persecution." let us have more of it, we say.

—

CALL FOR A CONVENTION AT NORMAN, ILL.

—

WARRIOR. We, whose names are

Freemasonry and other like secret or-

organizations, are endangering the religion of our Lord Jesus Christ and the free Institutions under whose protection we live; and

WHEREAS: We believe that the true and only way of meeting this great and growing danger is by the political and religious freedom and agitation;

We hereby request those of our fellow Christians who are opposed to secret societies, to meet in convention in the Congregational Church at Normal, Ill., on the 7th and 8th of May,

TO THE GENERAL CONVENTION OF THE METHODIST EPISCOPAL CHURSION IN BROOKLYN, N. Y. 1872:

Dear Brethren: We, your officers, being members of the church which you represent in your annual Assembly, beg to represent many of the ministers and

tions:

munity to those of Christ?

2d. Fraternization, how can we best stand for Christ and against Manism?

3d. Should a State Convention be called for the purpose of:

a) electing G. H. Smith, G. Pollett, A. M. Laughlin, H. B. Leeper, Ann Ford, Carlisle Munnell, J. O. Robinson, L. Peck, L. W. Capps, J. A. Taylor, J. E. McCallister, J. R. Williams, J. S. Edwards, B. C. Church, John F. Livermore, D. L. Salin, and scores of others from different parts of the State.

"In discussing the call for an Antimasonic meeting at Normal to consider among other things, the absurd question, 'Should a State convention be called for political action in the Times of the Lord?' 'Antimasonry' as such agitation is senseless and meaningless, unless its purpose is to secure the enactment of laws adapted to the enlightenment of the vision of the people."

"Pray what would the English do third party folks contemplate? The Senatorial vote of Friday shows,

no practical issue is likely to be raised further, that you will take no
no action on the matter, and that you
tory or advisory action in the

out from under them, the "reformers" have nothing to stand on except personal dissimulation, caused by their spleen against the *personnel* of the administration; and such political agitation is indeed 'aimless and meaningless.'"—*Chicago Journal*, Nov. 25th.

is an issue with Anti-masons; or do

they purposely ignore our object, which has always been plainly set forth. And as for "splicen" and "personal" opposition, it is against such a part of the "personal" of Grant and Colfax as so unashamedly betrays their bondage to the grips, titles and falsehoods of secretism, and so unloited to rule Americans.

Stone Lodge, Duxbury, March, 1820, (Note—Cut the above from

—If it is your duty to member there is also a duty manner of speaking.

mistake, for us to make here. If there is truth in the gospel, then it is true that Christ is the door, and there is salvation through none other. *

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wish to know the charac-

Masonry, as shown by its
ons, will find many stand-
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NEWS OF OUR WORK.

NEW YORK.

Report of the Convention of Niagara County, at Lockport, N. Y.

In response to a call of many of the citizens of Niagara County, N. Y., opposed to secret societies, a Convention was held in the city of Lockport, April 19, 1872, at 10 o'clock A. M. The meeting was called to order by Rev. D. B. Douglas, who, in a few excellent remarks, stated the object of the meeting, and to encourage members, while we trust in God, to be always the defender of the right. A hymn was sung, and prayer offered by Rev. Wm. Jackson, of Albany.

The Convention then organized by the election of Bro. D. B. Douglas, President. Tripartite Curfew was chosen Secretary. Rev. Geo. W. Coleman, Assistant Secretary.

The following committees were ordered, viz: On Finance, one on Addresses, and one on Constitutions; the appointment of said Committees referred to the President.

Rev. A. F. Hawley was chosen Vice-president of the Convention.

At this point, Mr. Geo. Clark, of Rochester, was called on for a song, which he prefaced with a few remarks.

The President reported the names of the following persons on the aforesaid committees:

Finance—F. O. Sibley, D. Nye, Thos. Allen.

Continuing—J. W. Alberty, II, Harrington, Jr., Stacy.

Address—C. A. Bannard, O. S. Chapin, Rev. E. P. Marvin.

The Committee on Constitution and Address were given general leave of absence for consultation.

While the Committees were out, opportunity was given for remarks. Several spoke; among others, one who has been denounced by the Convention, was asked, among other things, that the initiatory rites of the last three degrees, as declared in *Bernard's Light on Masonry*, are substantially the same as those declared in *Sumner's Lodge*, No. 619, in this county, as witnessed by him self.

By request, F. J. Sibley was excused from the Committee on Finance, and Peter D. Miller applied in his place.

The Committee on Constitution referred report accepted.

Moved that it be presented for adoption, item by item. After a few amendments, it was adopted (as appears in another place).

The Constitution, as adopted, was, on motion, presented for signatures, when over fifty signed it.

The Convention then adjourned to meet at 2 o'clock P. M.

AFTERNOON SESSION.
The afternoon session opened with singing. Prayer by Rev. Mr. Sibley. Then, on motion, a committee of seven was ordered to select a committee of seven to report on the report of the committee on Finance.

Moved and carried that a committee of five be appointed to report names of officers for permanent organization, the President to designate such committee.

Rev. H. H. H. was called on to read the report of the committee on Finance, which was adopted.

By request, Mr. Clark again favored the meeting with a song.

The President reported the following names for Committee on Permanent Organization:

J. W. Alberty, Lockport; Dwight Nye, Newfane; John P. Evans, Somerset; Rev. H. H. H., Lockport; Stacy, Wilson.

On motion, Rev. D. B. Douglas was added to the committee. Thomas E. Archer, of Porter, was also added to the Committee.

Moved that Article 24 of the Constitution be reconsidered; motion lost.

The Committee on Permanent Organization reported, and the report was received and adopted.

The following are the names as reported:

President—Rev. D. B. Douglas.

Vice-presidents—General Vice-president, Rev. E. P. Marvin; Local Vice-president, Porter, John W. Brown; Raritan, John McCall; Lewiston, O. P. Scovill; Harland, John Smith; Elmira, Myron Orin; Somerset, E. C. H. H. H.; Fredonia, C. R. H. H. H.; Newfane, Peter D. Miller; Wheatfield, —; Wilson, Emanuel Stacy; Niagara,

Secretary—Thomas Curlew.

Treasurer—Dwight Nye.

The President, Secretary and Treasurer were appointed to fill the blanks for Vice-presidents.

On motion, the following resolutions were passed:

Resolved, that the Vice-presidents of the several towns be instructed to hold (or cause to be held) Anti-masonic Conventions in their several towns, for the discussion of Free-

masonry and its kindred associations, and for the organization of town Anti-masonic associations, auxiliary to this County association.

Resolved, that the town Associations be advised to establish town circulating libraries in their several towns, that light in regard to secret societies may be shed upon all minds in the county.

The following article was added to the Constitution:

Art. 7th. This Constitution may be amended or enlarged at any regular meeting of the Association by a vote of two-thirds of the members present.

The Committee on Address reported, and the report was accepted and adopted.

It was moved and carried that the address be forwarded to the following named papers for publication: *The Christian Cynosure*, of Chicago; *The American Patriot*, of Syracuse; *The Free Methodist*, of Aurora, Ill.; *The American Baptist*, of New York; *The Religious Telescope*, of Dayton, O.

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Article 1. Provides that the society shall be called the Kene County Association of Secret Societies, auxiliary to the National Christian Association.

Article 2. Declares the object of the association to be opposition to Freemasonry and all other secret societies.

The remaining articles provide for officers and members, all persons having the right to join.

Mr. Carpenter withdrew his name from nomination because he was not a resident of the county.

Mr. Upply was nominated for President and elected.

Mr. Upply was nominated for President and elected.

A committee of three was appointed to select delegates to attend the State Convention on the 8th inst.

The Committee on Resolutions presented the following:

1. A proper regard for the opinions of mankind, and Masons in particular, makes it eminently proper that we give our reason for opposing secret societies.

2. To this the more cheerfully because we feel strong in the power of truth. Masonry chills great antiquity, while all truly intelligent men know that it is in reality modern.

3. By coming to the view that secret societies are of some antiquity; such as the secret societies which are known to have existed in Egypt, in Greece, and perhaps in many other countries.

4. If we wish to claim that they were essentially what Masonry is now, it would not be particularly objectionable to admit that the real essence of Masonry was there. But this is not true.

5. It was Masonry, however, that we suppose that this Masonry draws its very life from the ancient societies. What have we here but a system of imitation, which embodied the greatest crimes and vices of the past.

6. In view of the fact that we invoke the past to furnish us with one single instance in which these secret societies among their corrupt priesthood ever did the world the least good.

7. We defy any man to produce a single instance in which they ever benefited the human race.

8. 2. We may or may not have immediate or general success; any we may be the active cause of the judgment.

9. We are not ashamed at that, nor even at greater signs of prosperity, to Masonry. If this be so, there can be no doubt that we are also keeping the same kind of the judgment.

10. We are of the men who believe in the final triumph of the truth. It does not disturb us to see a Jonah's rod to a golden lance in the phials of the world.

11. We are of the men who believe in the final triumph of the truth. It does not disturb us to see a Jonah's rod to a golden lance in the phials of the world.

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Article 1. Provides that the society shall be called the Kene County Association of Secret Societies, auxiliary to the National Christian Association.

Article 2. Declares the object of the association to be opposition to Freemasonry and all other secret societies.

The remaining articles provide for officers and members, all persons having the right to join.

Mr. Carpenter withdrew his name from nomination because he was not a resident of the county.

Mr. Upply was nominated for President and elected.

Mr. Upply was nominated for President and elected.

A committee of three was appointed to select delegates to attend the State Convention on the 8th inst.

The Committee on Resolutions presented the following:

1. A proper regard for the opinions of mankind, and Masons in particular, makes it eminently proper that we give our reason for opposing secret societies.

2. To this the more cheerfully because we feel strong in the power of truth. Masonry chills great antiquity, while all truly intelligent men know that it is in reality modern.

3. By coming to the view that secret societies are of some antiquity; such as the secret societies which are known to have existed in Egypt, in Greece, and perhaps in many other countries.

4. If we wish to claim that they were essentially what Masonry is now, it would not be particularly objectionable to admit that the real essence of Masonry was there. But this is not true.

5. It was Masonry, however, that we suppose that this Masonry draws its very life from the ancient societies. What have we here but a system of imitation, which embodied the greatest crimes and vices of the past.

6. In view of the fact that we invoke the past to furnish us with one single instance in which these secret societies among their corrupt priesthood ever did the world the least good.

7. We defy any man to produce a single instance in which they ever benefited the human race.

8. 2. We may or may not have immediate or general success; any we may be the active cause of the judgment.

9. We are not ashamed at that, nor even at greater signs of prosperity, to Masonry. If this be so, there can be no doubt that we are also keeping the same kind of the judgment.

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Article 1. Provides that the society shall

obscurity because their occupations di

The first three degrees of Masonry when traced back to the actual labor of the craft, may claim some sort of antiquity; but as to all the numerous grades above these, (I think to the number of fifty) they are of very modern invention, and are but the contrivances of ambitious or selfish men to gratify the

own vanity, to obtain grace for the vanity, or folly of others? The Masons have reaped from the bigotry and bigotry of the dark ages of the old world the same names of certain orders, which have never had any connection with ancient masonry. These modern institutions are no more branches of the masonic system, than they are of the order of whom they thus assume.

WHY DOES NOT TEACH SCIENCE OF MORALS?

The pretence that the Masons are possessed of any peculiar knowledge, is as ridiculous as their claim to a mystical and nathanielian origin. But if they possess all that they pretend to have, of what advantage is it to themselves to remain so? Suppose some cabalistic words had been preserved and transmitted by masons through ages

Mackey's Lexicon
OF
FREEMASONRY.

This is a great work, by a truly great and good man. Price \$1.00.

BROKEN SEAL

But it is pretended that lodges are the schools of the moral and physical sciences, and instruction in these is promised to those who join the fraternity. I have never heard of any attempt to impart any other moral instruction than that which is conveyed by precept and example; and I have never seen any like those that Masons must live with in the compass; walk upright as the plumb; must deal on the square; and be true to the level.

OF
Masonic Jurisprudence.
Illustrating the Laws of Freemasonry, both written and unwritten.
This is the Great Law Book of Free-

other such mystical advice. As to sciences the whole scope of instruction goes no further than frequently to remind the brethren that the sun rises in the east and sets in the west, and rules the day, and that the moon rules the night.

The Thimble.

FREEMASONRY.
A Practical Guide to the Ceremonies
in all the Degrees conferred in Masonic
Lodges, Chapters, Encampments, &c.
Dugout Edition, bound in cloth.

HENRY L. VALANCE.
PRICE, 20 cents, \$12.00 per 100.

Elder Stearns' Books.
—
AN INQUIRY

The name of this little instrument, said to have been derived from "thum hell," being at first thumhale, and afterwards thumhle. It is of Dutch invention, and was brought to England about the year 1605, by John Lofinus, who commenced its manufacture at Kingston, near London, and pursued it with great profit and success. Formerly iron and brass were used, but lately steel, silver and gold have taken their places. In the ordinary manufacture, thin plates of metal are

Together with Tales and Drama of Masonic Knighthood. Also, forms of Masonic Documents, Notes, Songs, Masonic Dates, Installations, etc. By D. S. SICHES, 32d; 32mo., tuck. \$1.50

CHASE'S DIGEST OF

Addressed to Churches that hold in fellow ship adhering Masons. The three bound in one volume, price \$1.25.

REVIEW OF TWO MASONIC AD DRESSES.

Price, 10 cts.

introduced into a die, and then punched into shape. In Paris, gold punchings are manufactured to a large extent. Thin plates of sheet-iron are cut in accordance of about two inches diameter. These being heated red hot, are struck with a punch into a number of holes, the greatest depth, to give them from the proper shape. The thimble is then trimmed, polished, and indented around its outside surface with a number of little hollows by means of a small wheel. It is then converted into steel by the cementation process, tempered, scored, and brought to a blue color. A thin sheet of gold is then introduced into the interior, and the thimble is pressed on a polished steel mandril. Outside, it is then applied to the outside, and is attached to it by pressure, the edges being fastened in a small groove made to receive them. The thimble is then ready for use. Those made in this manner do not wear out, as so many ordinary gold thimbles do, but will

Morgan's Freemasonry
EXPOSED AND EXPLAINED;
 Showing the Origin, History and Nature of Masonry, with a Key to all the Degrees of Masonry. By CAPT. W.M. MORGAN. Price, 25 cts.

For years. The gold ealing, it is away by needles, may be easily replaced, but the steel is of an excellent quality, and very durable.

What Kind of Remembrance?

Sitting, my friend, by the avenue fire-side, sitting in your easy chair, at rest, and looking at the warm light on the rosy face of your little boy or girl sitting on the rug before you, do you ever wonder what kind of remembrance those little ones will have of you if you compare them to grow old? Look in the years to come; think of the smooth face lined and roughened, the

are to (oo) Anti-masons.

curly hair gray, that expression, no so bright and happy, grown careworn and sad, and you long in your grave. Of course, your son will not quite have forgotten you; he will sometimes think and speak of his father who is gone. What kind of a remembrance will I have of you?

—The Montreal Star intimates that in that city it takes \$500 to pay for a license to sell meat, and \$8 to pay for a license to sell whisky.

Serving Two Masters.

BY A. H. RICE.

Yes, my brother, I confess that
While the friends to whom I might
Graciously lend to possess thee,
Lending to thy friend my aid,
I am, I fear, a double agent.

Help me to do this.

But when from those people parted,
And the friends to whom I might
Graciously lend to possess thee,
Lending to thy friend my aid,
I am, I fear, a double agent.

Landings by the Christian's friends,
Land I grant the Nation's name
And the Nation's name,
And the Nation's name,
And the Nation's name,
And the Nation's name,
And the Nation's name,
And the Nation's name,

But when the Christian's friends,
Land I grant the Nation's name
And the Nation's name,
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quantity as well as the quality of our food.—*A. O. J., in Country Gentleman.*

Freemasonry Forty Years Ago.

Fourth of July Celebrations.

Will not our Anti-Masonic societies next year follow the example of those who, at the 4th of July, 1832, refused to sign the following Declaration of Independence?

Make arrangements for Fourth of July celebrations in good season. It is an annual time for all who are in equal rights as opposed to secret favoritism to instruct the rising nation in principles of true freedom.

REGULATION OF INDEPENDENCE.
When men attempt to dissolve a system which has influenced and governed a part of community, and by its pretensions to antiquity, usefulness and virtue, would demand the respect of all, it is proper to submit the question of a candid and impartial world the names which helped them to such a position.

We, members of the Masonic institution, availing ourselves of the natural and inalienable rights, and the privileges guaranteed to us by our constitution, and by the laws of our country, do hereby declare that we are in equal rights as opposed to secret favoritism to instruct the rising nation in principles of true freedom.

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and precepts of our holy religion, and the welfare of society generally, will abstain from the following considerations:

It exercises jurisdiction over the persons and lives of citizens of this republic.

It prohibits to itself the right of punishing its members for offenses unknown to the laws of this or any other nation.

It requires the concealment of crime and the guilty from punishment.

It encourages the commission of crime by affording the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form phalanxes against the government and the lives and characters of individuals.

It assumes titles and dignities incompatible with republicanism, government, and explains an obsequiousness to the constitution to republican principles.

It destroys all principles of equality by bestowing its favors on its own members in preference to others of equal qualifications.

It appropriates the name, and to exempt the promulgation of the great Jehovah.

It prohibits the sacred Scriptures to privately purposes to subscribe to and defend its tenets.

It weakens the sanctions of morality and religion by the multiplication of profane oaths and immoral familiarities with religious forms and ceremonies.

It promotes habits of idleness and indolence, by its members neglecting his business to attend its meetings and attend its labors.

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years, have contributed more to the failures and underachievements by public men, than all the other causes combined. A candid appeal to professors of religion upon the subject of special Freemasonry, or "Finney on Masonry," and read chap. XV, "Freemasonry," in a false history of the institution. It is not a mistake on this vital question.

I introduce here a statement made a few weeks since in one of our country papers, to show the character of Masonry in our religious societies.

And how it rewards those who are! FINNEY'S RAMBLER.—Rev. Mr. Smith, pastor of the Congregational Church, received \$100 at a donation visit one evening last week. Rev. Mr. Smith, of the M. E. Church, received \$175; of this amount the Masonic contributed \$100.

Comments upon the above are not necessary. I only ask this question: Would not the spirit that worked out the above results produce the same in all the relation of the society? Besides, we are in the presence of a power hidden, and professing friendship, which you have only to dispense to be made to know that it is a non-demon in the skin of a lamb!

Alfred Cress, N. Y. March, 1872.

What is it the Bedroom.

If two persons are to occupy a bedroom during the night, let them stay on to a weighing scale to be retired, and then again in the morning, and they will find their actual weight is at least a pound less in the morning.

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